THE SĀṀKHYA SYSTEM

By
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PREFACE

The word philosophy means love for learning. It stands for a natural and a necessary urge in human beings to know themselves and the world in which they live and move and have their being. It is not one codified system. It is the complex heritage of four thousand years of uninterrupted thinking and spiritual endeavour carried on by the sages of India down the centuries. Indian philosophical systems are the intellectual and systematised expression of the spiritual experience of the Vedic and Upaniṣadic and saints like Kapila, Patañjali, Vyāsa, Buddha, Śaṅkara and others. The characteristic view of Indian philosophy is the belief in the intimate relationship of philosophy and life. This attitude of the practical application of philosophy to life is to be found in every school of Indian thought. While scientific advancement, a meterial prosperity paved the way for the rise of philosophical speculation, philosophy in India has never been considered a mere intellectual exercise. The close relation between theory and practice, doctrine and life, has always been outstanding in Indian thought.

The word darśana is derived from the 'root' 'drs' and lyut' pratyaya has been added to it in the sense of instrument. It means that by which something is to be seen. This function can be performed both by external as well as internal eyes. The hindus classify the systems of philosophy as nāstika and āstika. The nāstikas do not regard the Vedas as infallible, they are Buddhist, Jaina and Cārvākā. The āstika schools are six in number, such as Sāṁkhya, Yoga, Vedānta, Mimāṁsa, Nyāya and Viśeṣika.

Sāṁkhya is one of the oldest systems of Indian Philosophy and Kapila is the founder of this system. The Sāṁkhyakārikā of Īśvarakṛṣṇa is the most celebrated Sāṁkhya text. The God does not have a function to justify his own existence in Sāṁkhya. As a system based on reason Sāṁkhya does not find any arguments to support of his existence; in the process of evolution the creator God does not have any role to play and for salvation also. He is not relevant. Hence Sāṁkhya does not mention God. But when Sāṁkhya also partakes of the nature of a practical method, it refers to a God.

The Sāṁkhyakārikā of Īśvarakṛṣṇa, being the earliest available text book on the Sāṁkhya system, has attracted serious attention from ancient and modern scholars and as a result, several commentaries, translations and studies on the work are available. In the search after the cause of the visible world, the classical Sāṁkhya does not go beyond prakṛti and accept a God or any transcendental being. But from stray references found in earlier literature, it is clear that there was theistic Sāṁkhya accepting a power beyond prakṛti and controlling the process of evolution. Among later writers on the Sāṁkhya, Vijñānahikṣu upheld such a view in his commentary on the Sāṁkhya sūtras, a work later than the Sāṁkhyakārikā, but ascribed to the legendary founder of the system Kapila. But to my knowledge there has been no metaphysical interpretation of Īśvarakṛṣṇa's Sāṁkhyakārikā and under the circumstances any attempt to comment on the Sāṁkhya deserves attention.

The present work is in seven chapters. Chapter is an Introduction where the salient features of the study is analysed. Chapter II deals with the origin and development of the Saṃkhya system. Chapter III gives a descriptive study of the twenty five principles. Chapter IV gives means

of knowledge. Chapter V gives an explanatory note on prakṛti and puruṣa. The ultimate goal of life, mokṣa or release which is the transcendental truth forms the theme of Chapter VI. The last Chapter gives a critical estimate of the work.

The Sāṁkhyasūtras of Kapila are added in the Appendix- I Appendix -II and III form the Sāṁkhyakārikā and verse index of the Sāṁkhyakārikā respectively; A word index also added in the Appendix IV. A glossary of the important terms forms appendix V. At the end a Bibliography is given.

I am greatful to Miss S. Jayabharathi project fellow of the Sanskrit Department for her help. Prof. C. R. Anantharaman has given valuable suggestions also I express my gratitude to New Bharatiya Book Corporation, New Delhi especially Shri Subhash jain and Shri Deepak jain for seeing the work through the press.

LIST OF ABBREVIATIONS

A.A.	–	Aparokṣānubhūti
Ah. Saṁ.	–	Ahirbudhnya Saṁhitā
Ait. Up.	–	Aitareyopaniṣad
Ath. V.	–	Atharva Veda
B.G.	–	Bhagavadgītā
B.G.S.	–	Baudhyāyana Gṛhya Sūtras
Bh. Pu.	–	Bhāgavada Purāṇa
Br. Up.	–	Bṛhadraṇyakopaniṣad
B.S.	–	Brahma Sūtra
Bu.Ca.	–	Buddha Carita
Ca. Saṁ.	–	Caraka Saṁhitā
Ch. Up.	–	Chāndogyopaniṣad
G.P.B.	–	Gauḍapādabhāṣya
G.P.	–	Gauḍapāda
Īśa. Up.	–	Īśopaniṣad
Ka. Up.	–	Kaṭhopaniṣad
Liṅ. Pu.	–	Liṅga Purāṇa
Māṇdu. Up.	–	Māṇḍukyopaniṣad
Mait. Up.	–	Maitrāyanīyopaniṣad
M.Bh.	–	Mahābhārata
M.N.	–	Muḍumbi Narasimhācāri
Ma.Up.	–	Mahānārāyanopaṇiṣad
M.S.	–	Manu Smṛti
Mu. Up.	–	Muṇdakopaniṣad
P.D.	–	Pañca Daśi
Praś. Up.	–	Praśnopaniṣad
Ṛg. V.	–	Ṛg Veda

Sa. Brā.	–	Sātapata Brāhmaṇa
Sā. Sū.	–	Sāṁkhya Sūtras
S.K.	–	Sāṁkhya Kārikā
Svt. Up.	–	Svetāsvataropaniṣad
Tait. Up.	–	Taittirīyopaniṣad
T.K.	–	Tattva Kaumudi
V.B.	–	Vijñāna Bhikṣu
Viṣ. Pu.	–	Viṣṇu Purāṇa
V.M.	–	Vācaspati Miśra
Yo.Sū.	–	Yoga Sūtra

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Chapter-I

INTRODUCTION

The Sāṁkhya is one of the oldest systems of Indian Philosophy and its doctrines are found in the early literature. There are different opinions about the origin of the Sāṁkhya in the first stage or early Sāṁkhya. E. H. Johnson has attempted to clear a path through the texts, which are Pre-classical, by recording in their historical order those ideas for which there is a reasonable amount of substantial evidence to bring them into relation with each other.[1] The earliest Sāṁkhya system, on the basis of Upaniṣadic suggestions, accepted "theistic monism and later on the system was transformed to that of a combination of atheistic realism and spiritual pluralism". Both the earlier, were marked by realism.[2] The Sāṁkhya system represents one of the most interesting and fascinating phases of Indian religion and thought. Even though the system is no longer a living force in contemporary Indian culture, nevertheless it has exerted an important influence in the development of Indian religious thought, and many of its terms and notions have been and continue to be employed in other systems.[3] The origin of Sāṁkhya system also can be traced to the hymn of creation or nāsadīyasūkta of Ṛg. V.[4]

The word Sāṁkhya is derived from the word Saṁkhya which means right knowledge as well as number. Sāṁkhya is also the philosophy of number because it deals with twenty three categories. As a philosophy of number, it might have influenced the pythagorean philosophy.[5]

The Sāṁkhya philosophy propounded by Kapila has been considered as the most ancient of all the philosophical systems in India. Kapila is known as the founder of the Sāṁkhya system. Keith's opinion is that Kapila was not a historical person.[6] In the Padmapurāṇa and in the Bhāgavatapurāṇa also we see that the founder of the Sāṁkhya system is one Kapila Vāsudeva who is the incarnation of Viṣṇu.[7] Sage Kapila is universally accepted as the father of the Sāṁkhya system and he is mentioned in the Svt. Up.[8] He is supposed to have lived in the 7th or 6th century B.C. It is in Kapila's doctrine, for the first time in the history of the world, the complete independence and freedom of the human mind, its full confidence in its own powers, are exhibited. Sāṁkhya philosophy is the most significant system of philosophy that India has produced.[9] Kapila is referred as paramarṣi and muni. In the Vedic literature the terms yati and muni are noted. Scholars generally take them to represent a tradition different from the Vedic one. Often they are described as belonging to the early tradition. Garbe admits that the references point to a legendary Kapila and yet he adheres to the view that Kapila is the founder of the system. Moreover, there is no evidence that the Sāṁkhya system was a finished system in ancient times.[10]

The S.K., speaks about a tradition of Sāṁkhya teachers.[11] Max Muller holds the Sāṁkhya originated from religious and philosophical thoughts in the Vedas which gave rise to all shades of Indian-thought orthodox or heterodox, theistic or atheistic.[12] The realistic and mystic tendencies of the Indian mind continued side by side with a more pronounced monistic view into the Upaniṣad period. In the Svt. Up., the word Sāṁkhya occurs for the first time, but the Sāṁkhya ideas may be traced in the earlier Upaniṣads like the Ka. Up., and the Ch. Up.[13]

Though there is no clear evidence to reveal the real nature of the original Sāṁkhya, both philosophical and historical approaches will prove that there are two tendencies- the theistic, monistic, and idealistic and the atheistic, dualistic and realistic in the course of the development of the system.[14] About the origin of Sāṁkhya philosophy, Dasgupta says "there are two currents of thought in the Vedas and the Upaniṣads namely the conception of Brahman and the other which considerd the world as having a reality as made of water, fire and earth. The former developed into the monistic Vedānta and the latter into the Sāṁkhya school.[15]

Among the modern Upaniṣads the mention of sattva, rajas, and tamas by name, the exposition of the five subtle elements, the enunciation of the five gross elements and reference to the Sāṁkhya categories kṣetrajñā, saṁkalpa, adhyavasāya, abhimāna and liṅga clearly show that these Upaniṣads come after the formulation of Sāṁkhya system.[16] The classification of the guṇas reveals into three is justifiable for all the individuals of the sattva group share the common characteristics of lightness, luminosity, pleasure, etc., and similarly, those of the remaining groups too.[17] Sattva is in essence pleasure though including infinite differences and shades of feelings such as cheerfulness, buoyancy, devotion, joy, endurance, contentment.[18] V.B., argues that without such a postulation the endless variety of the world of effect will remain inexplicable. Rajas is essentially pain including all its countless shades and degrees.[19] While tamas is of the essence of apathy with distinctions like sleep and so forth.[20] Thus, the Sāṁkhya concludes that the entire realm of matter is compounded of the three guṇas, which are essentially feeling stuff.[21]

The Sāṁkhya regards the knower as puruṣa and the

known as prakṛti. The self is defined as pure spirit, different from the body or prakṛti.[22] Sāṁkhya philosophy is dualistic. According to it prakṛti and puruṣa are of entirely contradictory natures. The presence of the puruṣa disturbs the balance of the internal forces of prakaṛti to Puruṣa by its mere proximity, exerts its magnetic influence on prakṛti which sets itself in motion to reach puruṣa. The interaction of puruṣa and prakṛti is the main cause of this world. The relation between puruṣa and Prakṛti is a mystery which engulfs all alike and one cannot penetrate its unintelligibility.[23] In describing the creation of the world by the personal Brahman, it will be clear that the inclusion by the Sāṁkhya, of principles in its scheme is to be traced to the teaching of those treatises. But in its reaction against absolutism, the doctrine has discarded the idea of a universal soul and by surredering it into two prakṛti and puruṣa has reduced each to a more abstraction: For the activity of prakṛti is meaningless with puruṣa; and puruṣa, were it not for its association with prakṛti, would be hardly distinguishable from nothing. The result is that while the system professes to be dualistic, its implication is quite the reverse.[24]

In the classical Sāṁkhya we get as categories in the series of evolution, the object, the sense , the mind, the intellect the avyakta and puruṣa as the twenty fifth principle.[25] In the Upaniṣads we can find the origin of this series of evolution.[26] In the Ka. Up., it has been stated that the objects are higher than the senses, mind than the objects, the intellect than mind, the great self than intellect and avyakta than the great self, and puruṣa than the avyakta.[27] Prakṛti puruṣa, mahat, ahaṁkāra, eleven sense organs, five tanmātras, and five gross elements are called the twenty-five principles (pañcavimśati tattvāni) of the

Sāṁkhya system.[28]

Mūla prakṛti is the first cause which is in the form of the equipoise of the three guṇas. Because of the samkalpa of the Supreme being, this equilibrium is disturbed and prakṛti begins to evolve. It is not a disturbance in the quantitative way but is only a qualitative change in the guṇas and occurs within prakṛti. The Sāṁkhya prakṛti is not only a source of energy, that is needed for the formation of the world but also a source which is constantly making goods the loss sustained by the different evolutes in the act of creation.[29] Each of the stage of evolution remains as a permanent category of being and offers scopes to the more differentiated and coherent groupings of the succeeding stages. Thus it is said that the evolutionary process is regarded as differentiation of new stages.[30]

The scheme indicates only what we may describe as primary evolution. Evolution does not stop their. It goes further on as is shown, for example, when pṛthvī is transformed into a tree or a caterpillar becomes a butterfly. This secondary evolution is in fact what we are familiar with and what takes place within any single period of evolution.[31] The two irreducible and basic principles of the Sāṁkhya theory are prakṛti, the metaphysical ground of the entire material component of the world, and puruṣa, the intelligence or spirit, embodied in all livings forms. Prakṛti is a composite principle, being in fact the state of equilibrium of the three guṇas, sattva, rajas, tamas.[32] In the Ah. Sam., we get a peculiar theory of evolution, where at each stage of the emergence of a physical element, a connective sense and a cognitive sense develope.

The first evolute is called the mahat, which is also called by many other names such as vidyā, brāhmi, vṛddhi, īśvara, prajñā etc.[33] Buddhi, ahaṁkāra and manas are the

three psychological aspects of knowing, willing and feeling.[34] Buddhi is adhyavasāya (ascertainment). Max Muller says "This is so and so not otherwise, this is a cow not a horse, this is a post not a man. Such is buddhi, the most wonderful phase of prakṛti."[35]

Every Jñāna is a state of this blend. When we consider its two parts separately, the modification of the buddhi which such a state involves, is called as vṛtti and the reflection of the puruṣa in it the Jñāna. Owing to the felt identity of the two elements, the vṛtti also is sometimes designated as jñāna.[36]

Virtue as a cause, the soul and its subtle body, the liṅga-śarīra, may rise to a higher state, either upon earth, or in one of the eight heavens or abodes.[37]

Ahaṁkāra is abhimāna. The I nature is the subjective feeling. It consists in the belief that I am in the sound i.e. I hear, I feel, I taste, I smell, I walk, I am devoted to virtue, I shall be slain by powerful enemies etc., mostly the term "ahaṁkāra" is used to mean "egoism". The origin of the five tanmātras is from this ahaṁkāra. Ahaṁkāra is the principle of self-identity or personal identity and, for all empirical purposes, stands for the experiencer; it brings about awareness like "I exist" and "I know".[38]

The mind is of the nature of both the organs of cognition and those of action. It is also an organ like the other ten organs because of community of nature with other indriyas.[39] The cosmic scheme of evolution is framed on the analogy of the human mind since man is a microcosm in which all the factors of reality are repeated on a reduced scale.[40] Sixteen vikāras or evolutions are the eleven sense organs including manas and five elements. The eleven sense organs are the five karmendriyas or organs of action and five jñānendriyas or buddhīndriyas and the mind. The ear, the skin, the eyes, the tongue and the nose are the five buddhīndriyas. Voice, hands, feet, the excretory terminates of the intestine and the organs of generation, are called karmendriyas or the organs of action. As the central organ, in Sāṁkhya, the mind is also considered as a sense organ. It is both perceptive and active.[41] Eye, ear, nose, tongue and skin are called organs of cognition. It is very interesting to note a passage in Bh.Pu., where it is said that the Vedic Gods Agni, Indra etc., are the products of the form of ahaṁkāra which is sattvika.[42] It has been mentioned already, the five jñānendriyas (sense organs) and five karmendriyas (motor organs) are produced by the sāttvika ahaṁkāra. The five sense organs are the ones referring to the powers to see (cakṣu), to hear (śrotra), to smell (ghrāṇa) to taste (rasana), and to feel (tvak). Similarly, the five motor organs relate to the powers of speech (vāk), handling (pāṇi), movement (pāda), excretion (pāyu), and procreation (upasthā). The ten organs while buddhi, ahaṁkāra and manas are known as the antakharaṇas (internal organs). Thus three are altogether as organs, both external and internal.[43]

Pramā is correct knowledge of what was not known before. The process that leads up to such knowledge is called pramāṇa which is classed under three heads, viz., pratyakṣa (direct apprehension) anumāna (illation) āgama (receipt of knowledge from an authority unimpreachable to the listener). This distinguishes Indian philosophy very favourably from other philosophers. All systems of philosophy in India admit pratyakṣa or perception of the sense as the first of pramāṇas. Anumāna, inference is illustrated by the usual examples, such as inference of rain from the raising of clouds inference of water from the appearances of crames; inference of fire from the rising

of smoke.[44]

Pratyakṣa is perception in which materials furnished by the sense-organs are worked up by the higher powers into images of objects having determinate properties and belonging to definite classes. It is to be distinguished, therefore, from ālocana which gives unshifted and unclassified information, such as is obtained through the sense-organs alone.[45]

Anumāna is passage from the known to the unknown, and we have it when we infer the presence of a thing from the absence of another or its absence from the presence of the latter or their presence or absence of the same time from the observation that have been so related in the past.[46]

Āgama is irresistible impression on the minds of hearers made by the words of superior being who is desirous of communicating them as to overpower the hearer's ability to sift evidence and to compel him to accept the communication in toto on trust.[47]

The term puruṣa has been used in the Vedic literature to denote both the ātman which means the embodied being or personality and the Supreme creator.[48] The Sāṁkhya system depicts prakṛti and puruṣa as aboslute and independent entities; of those, puruṣa is beyond the perceptual experience.[49] The Sāṁkhya analysis of existence and experience, therefore, goes a step further to admit the plurality of selves. The transcendental puruṣa is known through Sāṁkhya metaphysics while the individual selves (puruṣa) are known through Sāṁkhya epistemology and ethics.[50] The Sāṁkhya accepts puruṣa as mere sentience, changeless, eternal and omnipresent. This puruṣa is not personal, but it is individual.[51] Puruṣa is infinite as, otherwise, being with parts it will be perishable, or being atomic, it would not have cognition all over the living

body.[52] Sattva, rajas, and tamas in their state of equilibrium constitute prakṛti. They are called guṇas, not in the sense of qualities, but in the sense of constituents.[53]

Puruṣa is the eternally pure and transcendental mass of consciousness. It is the citta with the reflection of the puruṣa.[54] The existence of a highest spiritual being, which can be considered as the universal self, as the 'Ultimate reality' has been spoken of in the śānti parva of M.Bh.[55]

The Sāṁkhya system is one of the oldest branches of Indian philosophy and the Sāṁkhya kārikā of Īśvarakṛṣṇa is the most authoritative text on it now available.[56] The Sāṁkhya is an atheistic philosophy. It is built on the two principles prakṛti and puruṣa. The Sāṁkhya system depicts prakṛti and puruṣa as absolute the independent entities, of those puruṣa is beyond the perceptual experience. The term puruṣa has been used in the Vedic literature to denote both the ātman which means the embodied being or personality and Supreme creator.[57]

Though the Sāṁkhya is widely accepted as an atheistic school of Indian philosophy, some modern scholars have pointed out that the classical Sāṁkhya is not atheistic in character. What the Sāṁkhya denies accroding to them is not the existence of an eternal God as such, but the causality and agency of such a God. Īśvara is not the direct cause of the world. The disproof of causality does not imply in any way the disproof of his existence. He may not be a cause, but that does not necessarily imply that he does not exist also. He may exist, though he may not be a cause, thus he may exist in another form, for instance as an indifferent spectator. The universe is a system of different grades of puruṣa in which Īśvara or God is the super puruṣa, or the person of persons, according to them he the super puruṣa is the ultimate source of all activities.[58]

The philosophical idea about the matter and its constituents is very subtle and has a far reaching depth. From the evidence of the Yuktidīpikā it may be stated that these constituents are infra-atomic quants of reals, rather forces than substances Yogabhāṣya states that the outstanding characteristic features of these constituents- are that they are always in the state of flux. There are contradictory traits dealt with elsewhere.[59] The dynamism of prakṛti is not a purposeless mechanical movement. It becomes operative outwardly due to the proximity of the puruṣa and for serving the purpose of the puruṣa. The puruṣa is always separate and different from prakṛti, but proximity is assumed in order to account for the state of human existence. This being subject to births and the intervening experiences dominated by suffering, he seeks freedom from the same. Prakṛti does this for fulfilling the purpose of the puruṣa namely to effect his release from her own wiles.[60]

We have a causeless cause which must be by its very nature unmanifested, the final cause of all and to this the Sāṁkhya gives the names 'pradhāna'. 'prakrti' 'avyakta' (nature)[61]. The classical Samkhya did not find any necessity for a personal God to create the universe by his powers and command; they do not see any evidence of the presence of God in all the things and events that are happening in the universe. Things are happening according to their inherent nature, and according to certain fixed laws found in nature such as the law of cause and effect.[62]

According to Ah. Saṁ., the guṇas are not regarded as equivalent to prakṛti. They refer to the unevolved, undifferentiated state which is described as avyakta. The unevolved guṇa, first of all evolves itself into sattva then from sattva arise srajas and subsequently from rajas, tamas arises. When this group of three is fully developed, some

parts of the guṇas form an equilibrium, which is known als prakṛti.[63] The concept of guṇas is fundamental to the Sāṁkhya philosophy. The guṇas form both substance and attribute.

Prakṛti itself is the guṇas and the guṇas are not the constituents or component factors of prakṛti. The prakṛti works through the guṇas says S.K. Sattva makes for 'existence' of beingness of prakṛti Rajas is what makes for change of itself. Rajas asserts the inherent dynamism of prakrti, just as sattvå, its inherent existing aspect.[64]

Tamas is that which 'restrains annihilation through change'. It is the inherent capacity to restrain the process of change and preserve the identity. These three guṇas are the functional forces of prakṛti, each converteble into others and each including in it the elements of the others. When they become fully operative in that state of dynamic equilibrium, they are called prakṛti or the avyakta the unevolved and when in the proximity of puruṣa, the equilibrium is lost, the prakṛti becomes vyakta, the evolved.

Sattva exhibits the physical characteristics of buoyancy and illumination and psychological characteristics of pleasure, peace and intelligence. Rajas is expressed as stimulation and movement and the psychological characteristics of pain and passion. Tamas expresses itself as the psychological characteristics of weight, inertia and darkness and the psychological expressions like despondency, sloth, ignorance etc.,[65]

According to the Sāṁkhya the universe evolves. This evolution takes place because of the contact between prakṛti and the puruṣa, the puruṣa individually cannot create unassisted because it is material. The contact of these two is necessary for creation to take place. The evolution of creation can take place through the activity of prakṛti only

when the energy of prakṛti is conjoined to the consciousness of the puruṣa.[66] As has been previously emphasized and as is also implied by the arguements which the Sāṁkhya has employed for the proof of the existence of the puruṣa the metaphysics of this school of philosophy is the dualism of prakṛti (matter) and puruṣa (spirit).[67]

Almost all the schools of Indian philosophy accept the doctrine of karma and rebirth. The word karma derived from the root kṛ meaning to act, to do etc. The philosophers define karma as the law of action. In the Vedas the karma is used in the sense of ritualistic worship. Kṛṣṇa advises Arjuna to do his work without attachment, for a man who does his work without attachment attains Supreme, knowledge and also reminds Arjuna that one should not abandon one's duty which attaches to him from his very birth.[68] The Indian systems of philosoṛhy demonstrate by reasoning propositions in regard to what a man ought to do in order to gain true happiness or what he ought to realize by direct experience in order to free himself completely from suffering and thus to absolutely independent.[64]

Puruṣa exists since there is activity for the purpose of release from the threefold misery.[70] The notion of suffering (dukha) as a major factor in the religious consciousness likewise develop rather later in the period. In the hymn collections the notions of suffering plays very little, if any role. The goal of religion is simply long life, and life after death in heaven with the Gods. The proneness of pleasures to transform themselves into pains, pariṇāmaduhkhata, costs its shadow on sensitive and discriminative men even in states of enjoyments.[71] Attainments or siddhi alone are related to knowledge and liberation. Siddhi comprises the various steps to the cessation

of suffereing and may be noticed.[72] In some details in as much as the Supreme goal which the jīva aims at is to realize the perfection of puruṣa, all efforts must be made to liberate the latter from bondage through the dissolution of the buddhi which is the bond of the apparent union between the transcendental puruṣa and prakṛti.[73] In other words they either deal with dharma or the moral value. of virtue or mokṣa the spiritual value of-freedom.[74] Cessation of sorrow is the negative aspect of release. Happiness that is consequent on knowledge is characterised first by the cessation of sorrow.[75]

If a man knows the self as "I am this" then desiring what and for whole sake will suffer in the wake of the body.[76] It is only when the jīva gets itself attached to the psycho-physical organism that there is misery and pain. But its true nature is existence, intelligence and bliss.[77] When the self discriminates its true nature from the illusory name and form world then there is no more misery that is born of the superimposition on the self of agency and enjoyership. This is only when the jīva thinks itself to be the agent of actions and the enjoyer of the fruit that it runs after the external objects of sense and comes to grief.[78]

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2. Lallanj Gopal, Ṛetrieving Sāṁkhya History, p. 14.
3. Gerald James larson, Classical Sāṁkhya Intro.
4. Ṛg. Veda. X-90.
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6. Keith, History of Sāṁkhya Philosophy, Pp. 15-18. Also see The Concept of Apavarga in Sāṁkhya Philosophy, p.2.
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8. Svētasvatara Upaniṣads, V-2.

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11. S.K. v. 70,71. Also see Kesavan Nampoothiri, The Concept of Apavarga in Sāṁkhya Philosophy, P3.
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14. Kesavan Nampoothiri, The concept of Apavarga in Sāṁkhya Philosophy, p.5.
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21. S.K.V. 12. Also see Krishna warrier, Op. Cit., p. 41.
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25. Ka. Up., III. 10.11. Also see Kesavan Nampothiri, The Concept of Apavarga in the Sāṁkhya Philosophy, p.90.
26. Kesavan Nampoothiri, The Concept of Apavarga in the Sāṁkhya, philosophy p.90.
27. Ka. Up, III. v. 10.11. Also see Keasavan Nampoothiri, The concept of Apavarga in the Sāṁkhya Philosophy, p.90.
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30. Das Gupta. A History of Indian Philosophy, vol. I, p. 247.
31. Hiriyanna, Outlines of Indian Philosophy, p. 276.
32. SPB., 1.61. Also see A.G. Krishna Warrier, Op. cit., p.38.
33. Ahirbudhnya Saṁhitā, Chapter VII.9 Also see Kesavan Nampoothiri, The Concept of Apavarga in Sāṁkhya Philosophy. p. 158.
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35. Max Muller, The Six Systems of Indian Philosophy, p. 110
36. Hirayanna, Outlines of Indian Philosophy, p. 284.
37. John Davies, The Sāṁkhya Kārikā of Iśvara Kṛṣṇa, p. 57.
38. Bhibu padhi, Indian Philosophy and Religion, p. 202.
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42. R. N. Sharma, Indian philosophy, p. 164.
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45. Ibid.
46. Ibid.,
47. Ibid.
48. Cf. Ṛg veda, 10.81.82, 10.129.3. Also Bhagavad Gita, 15.17,7.19,10.37,11.5,48.74.
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55. M.Bh. Śāntiparvā, 50, 26-27; 303, 31-34 and 350, 26-27. Also see Kesavan nampoothiri, The Concept of Apavarga In Sāṁkhya Philosophy, p. 92.
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57. Refer my article, Concept of puruṣa in the Sāṁkhya system, Annals of Oriental Research silver jubilee Volume, 1975.
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64. Ibid., p. 30.
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66. Vātsyāyan, Indian Philosophy, p. 192.
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Chapter-II

The Early Sāṁkhya

The Sāṁkhya system

The Vedas and the Upaniṣads contain elements of monism and dualism, realism and idealism in their different shades and colours and it is to be admitted from the evidences in the Ṛg. V., Upaniṣads, M.Bh. etc. that the Sāṁkhya somehow enjoyed an unquestionable philosophical eminence. According to Das Gupta "our expectations are indeed fulfilled in the Sāṁkhya philosophy, gems of which may be discoverd in the Upaniṣads."[1]

Though Kapila is universally accepted as the founder of the Sāṁkhya system, the system owes its origin to a variety of traditions and cultures and hence it cannot be attributed to anyone in particular. The cosmological speculations in the Vedas, the Upaniṣads, the Brāhmaṇas etc., could be considered one such source.[2] Prof. Keith holds that the elements in the Upaniṣads which suggest the later Sāṁkhya views are really borrowings by the Upaniṣads of doctrines already extant in a Sāṁkhya system, but, in the absence of the slightest evidence for the existence of such a system in the Vedic literature, it is methodologically unsound to take this hypothesis as possessing any value, in face of the natural conclusion that we have in the Upaniṣads scattered hints which were later amalgamated into one system.[3]

In tracing to the Upaniṣads the origin of the system though we are unable to point out to any passage in the

Upaniṣads which can definitely be used as the basis of the Sāṁkhya system as a whole, there are elements here and there in the Upaniṣads which marks the growth of ideas which were later strung into a systematic form in the Sāṁkhya. Further it must be remembered that the later Upaniṣads where the Sāṁkhya ideas are prominent were composed contemporaneous with or subsequent to the period of Kapila. Even though the main tendency of the Upaniṣads seems radically opposed to dualism, there is some justification for the Sāṁkhya's claim to be a system based on the Upaniṣads, since some of the Upaniṣads throw suggestions capable of being worked into Sāṁkhya system is sometimes claimed as "the first of the six schools of Indian Philosophy" well founded on the bedrock of the Upaniṣads.[4] In the later Upaniṣads, clear references to Sāṁkhya doctrines occur, but the dates of these Upaniṣads are far too uncertain, and probably late, to throw any light on the question of the origin or of the doctrines of the Sāṁkhya.[5] V.B., holds the noun Sāṁkhya as meaning "discrimination," "the setting forth of spirit as distinct from matter (prakṛti)." Śaṅkara also gives a similar interpretation.

The term Sāṁkhya

The term Sāṁkhya is derived from the root 'khya' together with the prefix 'sam' meaning reckoning, summing up, numeration and calculation. It is generally accepted that the term Sāṁkhya is derived from the word Saṁkhya (number). This is apt because the Sāṁkhya enumerates by rational analysis the different principles of cosmic evolution. The derivation is either from discriminating in general, or more probably from reckoning up or enumerating twenty-five tattvas.[6]

Agreeing with Oldenberg that the word, Sāṁkhya means "examination", Calculation or "description by enumeration of constituents", Keith adds that by this is not meant a mere counting but rather careful examination of the elements of the process of development from the absolute.[7] It also means the wisdom or knowledge which enables us to distinguish between spirit and matter which leads to salvation.[8]

Garbe sees the term primarily as a designation for the notion of number, from which the later ideas of enumeration, investigation and analysis were derived. According to Grabe, the Sāṁkhya is that school or system which emphasizes the enumeration of principles, evolutes or emergents. Oldenberg prefers the idea of examination, calculation or the description by enumeration of constituents.[9] Accordingly, the derivative Sāṁkhya must be understood as the method based on reason, ratiocination, it is the rationalizing, reflective, speculative, philosophical method.[10] Jacobi is of the opinion that Sāṁkhya refers to those who define a concept by setting forth or enumerating its content. On the other hand Sāṁkhya refers to those who investigate or analyze the various catergories of existance. Eliade goes beyond these basic meanings and suggests that the term Sāṁkhya refers to those who seek the ultimate discrimination or discerment of the difference between prakṛti and puruṣa. The term Sāṁkhya is used in the sense of Supreme knowledge and also in the sense of discussion and investigation.[11]

The Sage Kapila

Tradition affirms that Kapila is called as a muni in the B.G., and possessed supernatural power. The Svt. Up., refers to the term Sāṁkhya[12] as well as the seer Kapila who is held to be the reputed propounder of the Sāṁkhya doctrines.[13] He is referred to as the chief of the the Siddha in the B.G. "Among all trees, I am the Aśvathā (the holy

fig tree) among the celestial sages, Nārada, among the Gandharvas (celestial songsters) Chitraratha, among the Siddhas, the sage Kapila".[14]

In prescribing the duties of the recluse the view of Kapila is incorporated in the B. G.,[15] and in the Bh. Pu., it is said that Vāsudeva himself was born as Kapila from the womb of Devahūti.[16] According to the tradition recorded in the Bh. Pu., Kapila's father was a ṛṣi, by the name of Kardama.[17] In the Kapila syumaraśmi episode of the M.Bh.,[18] we find the name of the sage Kapila though he is not specifically mentioned as the propounder of the Sāṁkhya system. The name Kapila occurs in the Ṛg. V., also.[19] Āsuri, the disciple of Kapila,[20] explains Brahman in the M.Bh. It has been stated that Droṇa had his last breath having recourse to the Supreme Sāṁkhya.[21] Lord Kṛṣṇa is his advice to Arjuna proceeds from the standpoint of the Sāṁkhya.[22]

The Sāṁkhya and Yoga are described as the two ancient systems of philosophy[23] and the Sāṁkhya is well known because it unveils the nature of Prakṛti as well as the other principles.[24] In the Rāmāyaṇa we are told, with true oriental exaggeration, that the sixty thousand sons of Sāgara, a king of Ayodhyā (Oudh) were directed by their father to go in search of a horse that had been stolen by a rākṣasa demon at an aśvamedha (horse-sacrifice). Meeting with Kapila in their search, they accused him of the theft, and the charge so enraged him that he reduced them immediately to ashes.[25] Śaṅkara holds that it was another Kapila named also. Vāsudeva a name of Kṛṣṇa who killed the sons of Sāgara.[26]

Sāṁkhya Literature

The Sāṁkhya system is one of the oldest schools of thoughts and unfortunately the writings of the earlier

exponents of the school till the days of Īśvarakṛṣṇa have totally disappeared, except in isolated fragments or stray references incorporated in subsequent works. The S.K., of Īśvarakṛṣṇa[27] states that it is merely a condensation of an earlier text called Ṣaṣṭitantra,[28] which is not available now. Hiriyanna infers from the reference[29] to the Ṣaṣṭitantra that it has sixty parts, its author is Pañcaśikha of about 1st cent., who is later known as one of the prominent Sāṁkhya teachers.[30] Sharma in his introduction to T.K., of Vācaspati Miśra enumerates them 1. Kapila 2. Āsuri 3. Pañcaśikha 4. Vindhyavāsa or Vindhyavāsaka or Vindhyavāsin. 5. Vārṣagaṇya 6.Jaigīṣavya 7. Voḍhu 8. Asitadevala or Devala. 9. Śanaka 10. Sanandana 11. Sanātana 12. Sanatkumāra 13. Bhṛgu 14. Śukra 15. Kāśyapa 16. Parāśara 17. Gārga or Gārgya 18. Goutama 19. Nārada 20.Arṣtisena 21. Agastya 22. Pulastya 23. Hārīta 24. Ulūka 25. Vālmīki and 26. Śukha. The names of Pañcaśikha, Āsuri, Vārṣagaṇya, Jaigīṣavya, Vindhyavas in, Janaka, Parāśara and other ancient teachers, whose teaching in their totality have become lost to us, are consequently almost empty names today. The Sāṁkhya Kārikas associated with the name of Īśvarakṣṇa referred to above the Vyāsa's commentary on Patañjali's Yogasūtras are probably the only two valuable sources of our present knowledge of Sāṁkhya. Subsequent booklets, e.g. Sāṁkhyapradīpa, Sāṁkhyasāra, Tattvayātharthyadīpana, etc., may be ignored as lacking in throughness, consistency and originality.

Tattva Samāsa, another work on the Sāṁkhya philosophy attributed to Kapila,[31] is a collection of twentytwo sūtras.[32] The work, which is assigned to 7th Cent., is also called Sāṁkhya Samaya or Kapila Sūtra.[33] The doctrines of the Sāṁkhya system have been set forth in many well-known treatises and on these many commentaries have

been written. The Sāṁkhya-Pravacana (exposition of the Sāṁkhya,) or Sāṁkhya sūtras, a work which has been attributed, but erroneously, to Kapila. It appears to be comparatively modern for it is not mentioned by Śaṅkara or even by the author of the Sarva-darśanasaṅgraha, who is supposed to have lived in the fourteenth century. The most important commentary on this work is the Sāṁkhya-pravacana-bhāṣya by Vijñāna Bhikṣu, probably written in the sixteenth century. The Tattva-Samāsa, or compendium of principles, a smaller work, also assigned by some, but incorrectly, to Kapila. The Sāṁkhya-Sāra is written by Vijñāna Bhikṣu. It has been lately edited by Fitz-Edward Hall, who has prefixed to it a valuable introduction.[34] The Sāṁkhya-Kārika exposition of the Sāṁkhya by Īśvarakṛṣṇa is the most popular work on the Sāṁkhya.

As a growing philosophical system, the Sāṁkhya split into many schools of thought of which the most prominent is Pañcaśikha's. Unfortunately, he also remains no less shadowy than Kapila and Āsuri.[35] Many works seem to be wrongly attributed to him. With the emergence of Vārṣagaṇa who is a distinguished teacher of the Sāṁkhya and his adherents things take a change for the better as far as the system is concerned. But the single notable personality who has become historically significant is Vindhyavāsī who lived about 425 A.D.[36] He was contemporary of Vasubandhu, a famous Buddhist teacher. Vindhyāvāsī is considered to be the author of a treatise on the Sāṁkhya system in seventy verses Kārikāsaptati. This work seems to have been refuted by Vasubandhu in his Paramārtha Saptati. it is stated in the last verse of the S.K., that this treatise in seventy verses is a compendium of the entire Ṣaṣṭitantra divested of parables and the controversial doctrines of other teachers. This shows the

original work on the basis of which Īśvarakṛṣṇa composed S.K. passed under the name of Ṣaṣṭitantra and the significance of the name was probably due to the fact that the text dealt with the sixty different topics of the Sāṁkhya[37]. So it would appear that the systematic treatise on the Sāṁkhya consisted of a big volume written in the style of the great epic, the M. Bh., where the philosophical problems were explained, mostly through parables.[38]

The authorship of the Ṣaṣṭitantra is, however, a problem of controversy. The Yuktidīpikā ascribes the authorship of the text to Kapila and not to Pañcaśikha as Paramārtha holds.[39]

Ṣaṣṭitantra is described in the Ah. Saṁ., as containing two books of thirty two and twenty eight chapters.[40] Another quotation from the Rājavārttika in the Tattvakaumudī of Vācaspati Miśra says that it was called Ṣaṣṭitantra because it dealt with the topics, the existence of prakṛti, its oneness its difference from puruṣas, its purposefulness for puruṣas, the tuṣtis, viparyayas etc. But the content of the Ṣaṣṭitantra as given in the A. Saṁ., differs from it and is theistic.

The discrepancy between the two accounts of the Ṣaṣṭitantra suggests that the original Ṣaṣṭitantra as referred to in the Ah. Saṁ., was subsequently revised and greatly changed. The fact that Guṇaratna, a commentator of 14th Century A.D. on Ṣaḍdarśana Samuccaya does not mention Ṣaṣṭitantra but mentions only Saṣṭi tantrodhara a revised edition of Saṣṭitantra among the important Sāṁkhya works probably supports this view.[41]

The last teacher of the Sāṁkhya in older times is Mādhava about 500 AD., with whom clear evidence of the growth of this school comes to a close[42]. The other schools which emerged from the system are the classied Yoga i.e. the yoga oriented Sāṁkhya and the tāntric oriented one.

The Yuktidīpikā which must have orginated about 550 A.D., is the most prominent of all as it discusses the theories of the Sāṁkhya in detail and hence it is considered an important source for the classical Sāṁkhya. All the remaining commentaries on the S.K., are more or less confined to the Kārikas only. The recent one is the Sāṁkhyataruvasanta of Mudumbi Narasimhasvāmin who belongs to 19th Cent. Guṇaratna mentions two other authoritative works, viz., Mātharabhāṣya and Ātreyaratna. Of these the second is probably the same as Caraka's treatment of Sāṁkhya, for we know that the sage Atri is speaker in Caraka's work and for that it was called Ātreyasaṁhitā or Ātreyatantra. Nothing is known of Mātharabhāṣya.[43]

Prof. Keith and Prof. Deussen among others think that the ascription of a commentary on the S.K., to Gauḍapāda is not sound. Dr. T.M.P. Mahadevan observes "as for the view that Mātharavṛtti was the original commentary on which Gaudapāda Bhāṣya on the S.K., was modelled; that too has been disputed. Dr. Belvakar suggests that the original commentary on the S. K., which was translated into Chinese by Paramārtha was none other than the Mātharavṛtti.[44]

The actual date of the S. K., is not known. Some critics assign it to the first or the first half of the 2nd Cent., while others consider that it belonged to the 3rd Cent. and other place it in the 5th Cent.,[45] and Kapila is said to have lived about 6th Cent., whereas Sāṁkhya Pravancana Sūtra, another subsequent work on the Sāṁkhya is assigned to a period as late as the 14th or 15th Cent..[46]

The development

One thing is certain that its founder is the sage Kapila, who was he and when did he flourish are questions yet to be addressed. The propounder seems to have been held in high esteem even by advocated of the other systems. His knowledge is praised even where his system is not welcomed. Recounting his glorious manifestations, Kṛṣṇa says that Kapila attained perfection.

According to Prof. Frauwallner, what has been brought forth inwriting by a later resuscitation of the system in the middle ages cannot replace the loss of creations of the classical period and hence a thorough description of its origin and development is provisionally impossible. Yet what we can hope to do is to outline the most important ideas and statements of the systems.[47] On account of the great antiquity of the Sāṁkhya system, its origin has to be assigned to the period of the oral tradition. In the available literature, we, can find only some fragmentary reference to this system. Of the works of the leading representatives of the Sāṁkhya school nothing is preserved.[48] In the Viṣ Pu., Kapila is the supreme deity whereas in the Śivasahasranāma he is the Sāṁkhya Prada (bestower of knowledge). However it is clear that Kapila was a sage of distinction.

Everything else connecting him with the system seems to be legendary. The same is the case with his first disciple Āsuri. Where the system orginated and took its roots is anybody's guess. It is supposed that the Sāṁkhya originated in the eastern parts of the Gangetic valley near the home of Buddhism, though the grounds adduced in its favour are not conclusive.[49]

Bhīṣma in his exposition of the Sāṁkhya speaks of Nārāyaṇa as the highest consummation in as much as He is higher than prakṛti, eternal and supreme.[50] The Ch.Up., gives a glimpse of the Sāṁkhya theory of causation. It is clearly stated in the dialogue between Uddālaka and

Śvetaketu that-the cause and the effect are identical in essence. In the beginning there was nothing but sat,[51] the names and forms are valid empirically, because they render valuable service in practical life. The Bṛ. Up., asserts that in the beginning the universe was unevolved[52] and it is undiscriminated according to Īśa.Up.[53] Prakṛti is described in the Viṣ.Pu. as triguṇātmikā, sadāsadātmikā and nitya and it is the cause of the whole universe, its evolution as well as dissolution.[54] The hymns in the Ṛg. V., give an idea of the creation of the world remotely[55] resembling the seris of Sāṁkhya evolution and similar references are found in the Ath. V., also. In the beginning there was nothing, rather it was on existence which was in the beginning and out of that came the existent and that itself made itself. According to the Ṛg. V., in the beginning was the chaos of water floating on which appeared Hiraṇyagarbha, the golden gem, the first born and the creator of all other beings and he is said to be the soul of the universe.[56]

The aggregate of effects exists as a reality in the cause and the cause has been signified as real. in the B.S. lkṣaternāśabdāt,[57] Śaṅkara explains the word aśabda as the synonym of pradhāna that which is the cause of the universe and the unmanifested avyakta stands at the top of the evolution-series from which the great principle intellect, egoism etc. spring in succession.[58] It is the peculiarly in the Sa.Brā., that there the ātman is said to be the twentyfifth,[59] the Liṅ.Pu, has the tendency to place Lord Śiva as the twenty sixth,[60] agreeing with Sā.Sū., where Puruṣottama is the twenty sixth whereas in the Upaniṣads the twenty sixth number does not occur.

Tamas is held to be the only entity that existed in the very beginning of the creation in the Nāsadīya hymn of the Ṛg. V.,[61] But it is very difficult to say whether the

tamas of the human has been used in such a sense as to convey the idea of prakṛti of the Sāṁkhya, though the commentaries of Paramārtha and Māthara, take tamas to be prakṛti.[62]

The Sāṁkhya doctrine has taken up the task of explaining how the world of multiplicity has gradually come into existence through the process of evolutions from Prakṛti. The term prakṛti is from the root "kṛ" together with prefix 'pra' meaning 'making or placing before or at first'.

The Sāṁkhya explains the emergence of the manifest from the unmanifest, the evolved from the unevolved. In the beginning, dear boy, this was being alone, one only, without a second. Some say that, in the beginning this was non-being alone, one only, without a second. From that non-being alone 'Being'. The B.G. emphatically says that the unreal has no existence and the real never ceases to be.[63] The M.Bh., and the B.G., advocate the doctrine of the Sāṁkhya. In this system prakṛti is the cause and it produces the universe of mobiles and immobiles in the presence of the Supreme being. "Arjuna with me as the supervisor, nature brings forth the whole creation both animate and inanimate, it is due to this cause that the wheel of sāṁsāra is revolving."[64]

Guṇas

The Guṇas, are not qualities, but constituent elements, of Prakṛti. Sattva urges one to happiness, rajas to action and tamas to error.[65] These guṇas are said to be nature-born,[66] inspiring men to act. Sattva prevails suppressing rajas and tamas; rajas prevails suppressing sattva and tamas and tamas prevails suppressing sattva and rajas. The guṇa are the agents that bind the ever-free soul to this saṁsāra when deluded by them. The proximity of puruṣa and prakṛti creates disturbance in the equilibrium of the

three guṇas which constitute prakṛti and evolution proceeds thereby. The Supreme spirit gives start to the creation associated with the three guṇas of nature.[67] He is the Lord of the guṇas.[68] He directs them to perform their functions.[69]

The doctrine of evolution appers in the Svt. Up., which represents a definite attempt to harmonize the Vedānta and the Sāṁkhya views. Svt. Up., says "there is a single female or red white and black colours, who is unoriginated, and who produces numerous off springs resembling herself. By her side lies one unborn male out of attachment for her, while another male also unoriginated, forsakes her after having enjoyed her." There the female referred to may be admitted as prakṛti.[70] Different types of mental qualities in beings are classified[71] and guṇas are said to belong to nature and not to soul; confusion, fear, drowsiness, sleep etc., are due to the predominance of tamas whereas fondness, love, hatred, jealousy etc. are the effects of rajas and pleasure and happiness of sattva. We get a detailed description of the guṇas in M.S.[72]

In the B.G., we come across a number of passages illustrating the characteristics of the guṇas. The B.G., maintains the guṇas as the product of prakṛti whereas the classical Sāṁkhya holds them as constituents. Sattva is said to be immaculate and is illuminating and flawless.[73] In the Ah. Saṁ., guṇas are not regarded as equivalent to prakṛti, guṇa refers to the unevolved, undifferentiated state of pure potentiality which can best be described by the term avyakta. The unevolved guṇa, first of all evolves itself into sattva then from sattva arises rajas and from rajas again arises tamas. When the trinity is fully developed some parts of the guna form an equilibrium which is known as prakṛti.[74]

The Svt. Up., speaks of the guṇas as pertaining to

God[75] while in another passage it assigns them to the individual soul.[76] Tamas is born of ignorance and it binds the soul through error, sloth and sleep.[77] Rajas is of the nature of passion which binds the soul through attachment to actions and their fruits.[78] They are three in number[79] and appear to play a part in the creation and destruction of the world[80] since their absence brings the disappearance of the world, and these guṇas are said to conceal God of His selfpower.[81] In the M.Bh., the term guṇa is found explained in a variety of ways. It is the quality of the avyakta,[82] the aspect of the gross elements[83] and also the vikāra, secondary part.[84] The Supreme power is the divine, it is noted in the Svt. Up., it is hidden by the three qualities sattva, rajas and tamas.[85]

Sattva aspect increases in the stage of manifestation and this is what is found in the Bṛ Up., where there is the wellknown prayer, "lead me from darkness to light". Śaṅkara explains guṇa sāṁkhyāna as the system of Kapila which the B.G., divides into three on the basis of qualities.[86] In the Ch. Up., all the three guṇas are described as red, white and black. The red is rajas (emotion) because it naturally produces unrest; white is sattva (essential goodness) because it naturally repoduces brightness and the black is tamas (darkness) since it naturally darkens.[87] It is stated that the experience of pleasure and pain[88] and the cause of birth in good and evil wombs is due to the attachment of subtle bodies towards the guṇas.[89] The M.S., described the characteristic of these. The variations in knowledge, actions etc., in human beings are owing to the variations of the guṇas.[90]

Dualism

The Sāṁkhya philosophy strongly advocates the dual principles of puruṣa and prakṛti, spirit and matter, admitted

in other places as ātman and prakṛti. In the Ṛg.V., we find that two birds, probably representing puruṣa and prakṛti live in cloe contact on the same tree, one of them eats sweet fruits but the other only sees the actions.[91] The same passage is in the Mu. Up., also.[92] Though the Upaniṣads are not in favour of establishing dualism as final and ultimate, the dualistic conception is not totally absent in the Upaniṣads. The Bṛ.Up., clearly indicates that for the creation of prajas, dual principles of opposite character are absolutely necessary.[93] In the Praś.Up., it has been stated that Prajāpati first created two principles rāyī and prāṇa and these two then became united and created many prajas.[94] The identity of the self, ātman, of the individual with the Brahman, which is the most universal expression for the absolute in which the universe finds its unity.[95] Though a monistic trend of thought is suggested there, the dualism is clear in it. In the Svt. Up., pradhāna is on par with māyā and puruṣa is similar to Brahman.[96] The terms vyakta, avyakta and jña represent the manifest, unmanifest and the knower respectively.[97] In the Ka.Up., these terms are used in the sense of the sublime entities of the world.[98]

The Sāṁkhya interprets the two birds as jīva and Parameśvara; while jīva experiences pleasure and pain, Parameśvara remains entirely inactive and passive.[99] The term bokṭr and bhogya are used in the Svt. Up.,[100] while ātman is described as the enjoyer in the Ka.Up.,[101] puruṣa is being mentioned there as the mere eater of the food and the Bṛ.Up., gives a lengthy explanation of its in Sāṁkhya terms.[102] Prakṛti has been described on many occasions as avyakta or unmanifest and also as the root cause of the universe.[103] In the Mait. Up., there is an attempt to speak of the relation of pradhāna and puruṣa.[104] Prakṛti is māyā and the wielder of māyā is the great Lord. The world is

pervaded by beings that are parts of Him.[105] Here we find the māyā is identified with prakṛti of the Sāṁkhya, reconciling the views of the Sāṁkhya and the Vedānta.

Prakṛti is an unconscious principle and kṣetrajña is just the opposite in as much as he is a witness to the activities of prakṛti and these two principles are radically distinct though they are related.[106] Further the spirit submerged in prakṛti enjoys and suffers worldly pleasures and pains due to complete self forgetfulness.[107] The buddhi of the Sāṁkhya reaps the harvest of the merits and demerits acquired by it as the bird that tastes the pippala fruit. Prakṛti and puruṣa though they are related are radically distinct.[108] Puruṣa and prakṛti associate with kāla during creation and dissolution and they both become the essential nature of God. And we find there is no contrast between matter and life, both come out of puruṣa the material and the non-material, the mortal and the immortal, the solid and the fluid, and the manifest and unmanifest.[109]

The puruṣa of the Sāṁkhya is defined more elaborately in the Svt. Up., and we find that the Sāṁkhya concepts and ideas in the Upaniṣads develop in an environment of theism or absolutism.[110] The Upaniṣads hold a view somewhat similar to that of the Sāṁkhya. Brahman is declared as invisible, omnipresent and omnipotent etc. Puruṣa in the Sāṁkhya is always interpreted as a transcendental principle endowed with supersensory characteristics.[111]

Bṛ. Up., declares the self as incomprehensible, indestructible, unattached and unfettered and as one who does not suffer[112] and Mait. Up., holds that the ātman is pure, firm, stable, unmoved, free from desire, and remaining fixed like a spectator and abiding in his own self.[113] Nature is māyā[114] and Maheśvara is the controller of māyā and

the whole world is filled with beings that are parts of Him. From mahat down to the gross body everything is the effect of māyā[115]. Prakṛti or matter has been given only a secondary place as it is alays subordinated to a Supreme spirit which is spoken of as Brahman. The Svt. Up., says that the Supreme protects all the world and controls all various forms working therein and it never forgets to say that those who realise the Supreme being become immortal.[116]

But some of the classical commentaries on the S. K., including the Yuktidīpikā refer to Brahman as the ultimate stage.[117] Though the Upaniṣads establish absolute monistic thought, they are in many places saturated with the Sāṁkhya ideas. Brahman is explained as one and immutable seen in diverse forms by Āsuri[118] who is the follower of Kapila. It is the ultimate stage in Bu.Ca.,[119] and in Caraka.[120] The same is well explained in the Janaka-Pañcaśikha episode.[121] In most of the early texts puruṣa is used as a term for the self along with a number of other terms including ātman, Jīva, kṣetrajña etc. The Ka.Up., gives more importance to puruṣa and says that it is sublime.[122]

There is a Supreme being and an infinity of ordinary beings, the one which produces the phenomenal world. This is what is found in the Hiraṇyagarbha and in the Viśvakarma Sūktas.[123] The Supreme spirit, which is brillant, smaller and bigger than the big, is that, which supports th worlds and their inhabitants and he wished "may I be many, may I produce forth.[124] Brahman is the synonym of the Supreme puruṣa. He is without sound, without touch, without form, without taste, without smell, without beginning, without end, beyond the mahat without decay, eternal and unchangeable. He shines and by his light, the Moon, Stars, Sun etc. shine.[125]

Though the plurality of puruṣa has been accepted, Brahman is described as the basis of all. A coordination of these two views the Upaniṣads and the Sāṁkhya on the Supreme being is emphasised.[126] The Supreme being is the Lord[127] having inherent power and knowledge[128] and it has been stated explicitly in the M.Bh., that just as one fire becomes many, one Sun is the source of all light and the same air blows in different directions so alone one Supreme self assumes the forms of so many selves through different bodies.[129] We have of two kinds of ātman.[130] He creates all, has all the smells, desires, tastes and he pervades all, speechless and unconcerned. Here we find that individual soul is one with the Supreme Brahman. He is below and above, at the back and in front, in the south and in the north he is everywhere and is everything.[131] From the evidence that we find in the Upaniṣads it is to be gathered that the puruṣa of the Sāṁkhya is used primarily in the sense of the unchangeable reality which is absolute, eternal, immortal etc.[131] The Super ātman is often spoken of as the Supreme reality, the only truth[133] of the inner and outer orders and that in which the world rests. It is the Self which was in the beginning and which identified itself and brought about the whole creation[134] and is itself the goal whereas the other is the empirical self. The individual souls etc., are one with the Supreme, and both puruṣa and prakṛti, the subject and the object are identified with the same as they are the movements of his being.[135] The individual soul, the object of the enjoyment and the supreme Lord Īśvara are all forms of Brahman. He is the one who rules over all and can be seen on meditation and his power is the cause of the world, and is independent.[136] In the Ma. Up., he is the ruler of all the world and enjoyer of all, who as the person dwelling

in the body is of the thumb. In the Ca.Saṁ., and Ah.Saṁ., also we find some references to puruṣa which illustrate his nature.[137] Though he is the enjoyer, he is without qualities and he possesses intelligence[138] and he is everything.[139]

The puruṣa is Supreme and both immanent and transcendent[140] and he who realises this enjoys pure bliss. The same term puruṣa is also used both in the sense of the highest puruṣa and individual puruṣas.[141] He is the eternal and imperishable being the ultimate resort of the universe and both the knower and the knowable, assuming endless forms and in the B.G., is Lord Kṛṣṇa as well as the human being.[142]

He, the maker of creation, existence and non-existence, is to be gauged by the mind and it is to be seen, to be heard and to be reasoned about.[143] He is the protector of the world in time, the Lord of all in whom the seers of Brahman and the deities are united. His form is not seen with the eyes and those who throw heart and mind and know Him become immortal.[144] As the Sun illuminates all regions above below and across, so the Supreme One rules over all the creature by distributing all the qualities.[145] He is without beginning or end, is the creator of all, is of manifold form and he alone embraces the universe.[146]

Categories of the Sāṁkhya

The five gross elements together with their subtle forms, the ten organs, mind, intellect, individualisation, thought, light and the breath are the different principles.[147] Excepting the last three entities, the remaining twenty three constitute the different manifest categories of the Sāṁkhya. The five gross elements are clearly mentioned in the Ait. Up., too[148]. Mahat is the first evaluate and it contains the gems of the whole universe. But it is not identical with

buddhi of the Bh. Pu.,[149] there is an eleaborate description off the emergence of categories from prakṛti. The mahat and buddhi are separate categories. Buddhi is only a form of the mind. But in the S.K., buddhi is identified with mahat. In the Bhāgavata it is also called Citta and Vāusdeva. From the category of mahat arises the three fold ahaṁkāra i.e. vaikārika, taijasa and tāmasa, according to the predominance of the three guṇas. The category of manas is an evolute from the vaikārika ahaṁkāra. From the taijasa ahaṁkāra, the category of buddhi is produced. Both the organs of cognition and those of action are also produced from this aspect of ahaṁkāra. From the tāmasa ahaṁkāra the sound potential comes into being; from it arises the element ākāśa; from that the touch potential; from it the air, and thus, the light potential, the element of that, the taste potential, the element of water, the smell potential and element of earth are produced one by one.[150]

The word 'tṛvṛta' refers to the three guṇas. Soḍaśānta refers to sixteen vikāras and śatārdhānta points to the fifty varieties of pratyayasarga.[151] We may find a reference to the Sāṁkhya categories where we have the conception of saṁkalpa, ahaṁkāra and ātman and where the contrast is made between the perishable and the imperishable, the manifest and the unmanifest.[152] We find in the Mait. Up., the exposition of the five subtle elements,[153] the enumeration of the five gross elements and the reference to the Sāṁkhya terms of kṣetrajña, saṁkalpa, adhyavasāya, ahaṁkāra liṅga etc.[154] In the M.Bh., Vaśiṣta speaks of the twenty five principles of the Sāṁkhya.[155] The evolution of the categories is also referred to in Śānti parva.[156] There it is stated, in tune with the Sāṁkhya system, that mahat first of all arises from prakṛti, from mahat arises ahaṁkāra, from ahaṁkāra the mind and from the mind the five

elements.[157] In this context also the eight prakṛtis and the sixteen vikāras are admitted.[158]

In the B.G., buddhi is higher than manas. The eight prakṛtis are the five bhūtas, mind, buddhi and ahaṁkāra.[159] They are eight prakṛtis together with five organs of sensation, the five of action, mind and the five objects. They are called the prakṛtis and the sixteen vikāras. The eight prakṛtis include the mūlaprakṛti, mahat, ahaṁkāra and the five tanmātras.[160] Then there are nine categories. There is also an enumeration of categories similar to that in the classical Sāṁkhya.[161] In this view there are only eight categories. In another view, a new element citta has also been added to the group.[162] In M.Bh., there are various views on the categories derived from prakṛti. In one version there are five senses, mind, intellect and spirit as kṣetrajña.[163]

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3. A.B. Keith, The Sāṁkhya System, p.8
4. Cf. Animasen Gupta, The Evolution of the Sāṁkhya School of thought, p.124.
5. A.B. Keith, The Sāṁkhya System, p. 23.
6. See Monier-Williams, Sanskrit English Dictionary.
7. Keith, The Religion and Philosophy of the Vedas and Upaniṣads, Vol. II. p. 535.
8. Franklin Edgerton, The meaning of Sāṁkhya and Yoga AJP. XLVI. No: 177. 1924, pp. iff.
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10. Franklin Edgerton, Beginings of Indian Philosophy, p. 36.
11. Eliade, Yoga: Immortality and Freedom, p.367 Also see Larson, Op. Cit., p.2.
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13. Bh. Pu., v. 3.24.19
14. B.G., v. 10.26.
15. Ibid; v.5.4, 16.1
16. Bh. Pu., v. 3.25.1

17. Ibid., v. 3.24.63.33.1
18. M.Bh., v. 12.268-270
19. Rg. V., v. 10.27.16
20. M.Bh., v. 12.218.14
21. Ibid., v.4.192.49
22. B.G.,v. 2.39.
23. M.Bh., 12.349-73
24. Tait, Up.,v. 2.7
25. Ramāyaṇa, v.1.36-44
26. B.S., Śaṅkaras C. 2.11
27. John Davies, The Sāṁkhya Kārikā of Īśvarakṛṣṇa, Introd
28. See Pandeya, Yuktidipikā, pp. 147-148
29. Cf. Theos Bernard, Hindu Philosophy, p.82
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32. Ibid., p.325
33. Ibid
34. John davies, Op. Cit.,p.4
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49. Ibid

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51. Ch. Up.,v. 1.47
52. Br. Up., v. 1.47
53. Cf. Īsa. Up., v.1.4.15
54. Vis. Pu., v. 1.2.24
55. Ṛg. V., 10.221.129
56. B.G., v. 14.5
57. B.S., v. 1.15
58. Ka. Up., v. 3.10
59. Sa. Bra., v. 7.3.1.4.3
60. Liṅ. Pu., v. 1.28.7
61. Ṛg. V., 10.129. 93
62. B.G., v. 9.10
63. Ibid., v.2.16
64. Ibid., v.9.10
65. Ibid., v.14.5
66. Ibid., v.14.5
67. Svt. Up., v. 6.4
68. Ibid., v. 6.16
69. Ibid., v.5.5
70. Ibid., v.4.5
71. Mait. Up., v. 6.10
72. M.S., v. 12.24.25
73. B.G., v. 14.6
74. Cf. Anima Sengupta, Op.Cit., p. 160
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76. Ibid., v. 5.7
77. B.G., v. 14.8
78. Ibid., v. 14.7
79. Svt. Up., v. 5.7
80. Ibid., v. 6.4
81. Ibid., v. 1.4
82. M.Bh., v. 12.294.32.293.33,34
83. Ibid., v. 12.244.4,267.13-15
84. Svt. Up.,v.1.3
85. Ibid., v. 1.3
86. B.G., v.14.18
87. Ch.Up. v.6.4

88. B.G., v. 13.20
89. Ibid., v. 13.21
90. M.S.,v. 12.24.25
91. Ṛg. V., v. 1.164.20
92. Mu. Up., v. 3.1.1
93. Bṛ. Up., v. 1.4
94. Praś. Up., v. 1.4
95. Keith Op. Cit., p. 5
96. Svt. Up., 1.10; 4.10
97. Ibid., v. 1.8
98. Ka. Up., v. 3.11
99. Svt. Up., v. 4.6
100. Ibid., v. 1.12
101. Ka. Up., v. 1.3-4
102. Br. Up., v. 6.10
103. M.Bh., S.P.B., 306.24, 307.13, 308.11-2
104. Mait, Up., v. 6.10
105. Svt. Up., v. 4.10
106. M.Bh., v. 12.285, 33-40
107. See Infra Ch. VIII
108. M.Bh., 12.194, 39-40
109. Bṛ. Up., v. 2.3
110. Svt. Up., v. 3.7
111. Mu. Up., v. 1.6
112. Bṛ. Up., v. 4.4.22
113. Mait. Up., v. 2.7
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116. Svt. Up., v. 3.7
117. Yuktidīpikā, p. 173
118. M. Bh., v. 12.218, 13.14
119. Bu. Ca., 12.65
120. Ca. Saṁ., 1.99, 5.19
121. M.Bh., v. 12.221.18
122. Ka. Up., v. 3.10
123. Ṛg V., v. 10.81.82
124. Ka. Up., v. 1.3.15
125. B.G., v. 3.42

126. p. 10, 38 ff S.P.B.
127. Svt. Up., Bv. 6.16
128. Ibid., v. 6.8
129. M.Bh., S.P., v. 351.9,10
130. Mu. Up., v. 3.1
131. Ch. Up., v. 7.25.1
132. Mu. Up., v. 2.1.2
133. Tait. Up., v. 2.6
134. Praś Up., v. 1.7
135. Ka. Up., v. 2.19
136. Svt. Up., v. 1.3
137. Anima Sengupta Op. Cit., p. 6
138. Mait, Up., v. 7.10
139. Sa. Bra., v. 2.21
140. Ṛg V., v. 10.90
141. M. Bh., v. 12.350, 351
142. B.G., v. 2.21.16
143. Bṛ. Up., v. 2.4.5; 4.5.6
144. Svt. Up., v. 4.20
145. Ibid., v. 5.5
146. Ibid., v. 5.13
147. Praś. Up., v. 4.8
148. Ait., Up.,v. 4.8
149. Bh. Pu., v. 3.26
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151. Svt. Up., v. 1.4
152. Svt. Up., v. 1.8
153. Mait. Up., v. 3.2
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155. M. Bh., v. 12.302, 300
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158. Ah. Saṁ. P. VII, 9
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161. Mahābhārata Śāntiparva, 306
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Chapter-III

Twenty Five Principles

The Sāṁkhya system believes that prakṛti is the state of equilibrium of the three guṇas which originally remain in a form of disintegration and disunion bringing no categories into existence. This equilibriated forms were in existence before the creation of the present world, because that was the state of dissolution on deep sleep and the consequent suspension of all creative activities.[1] According to the Sāṁkhya, the process of evolution comes to an end with the emergence of the gross elements of ether, air, light, water and earth. But that does not mean that the fully manifest world is constituted by these five elements.[2] Evolution means the gradual development, pariṇāma of the variety of categories from prakṛti and this is a course from the real to reality and is neither arbitrary nor irregular. It is governed by an immanent idea that brings about the emergence of various orders of existence from prakṛti to mahābhūtas. The Sāṁkhya holds that there are twenty three principles or tattvas proceeding from the mūlaprakṛti.[3]

The evolution of Sāṁkhya is not the mere combination of atoms. It is a teleological evolution. It is in an indirect manner, every object in the world gives credence to the purpose of the soul or self. Just as a tree bears fruits, or water flows because of the slope in the earth's surface or the pieces of iron attracted towards the magnet or milk flows from the udders of the cow for the nourishment of its calf, in the same manner every object

indirectly fulfills the purpose of the puruṣa.[4]

The twenty five tattvas or principles or categories are named thus, puruṣa (spirit), prakṛti (nature), mahat (intellect), ahaṁkāra (egoism), manas (mind), jñānendriyas (sense organs), karmendriyas (motor organs), tanmātras (subtle elements) and pañcabhūtas (gross elements).[5] From the unmanifest arises a hierarchy of realities, the manifest.[6] From the unmanifest nature issues mahat which is the basic principle of intelligence and vitality.[7] From this issues ahaṁkāra from which proceeds the set of sixteen and proceed the five elementary substances.[8] It is to be noted that there is a particular order of evolution from the subtle elements to gross elements according to V.B., and it is as follows-from the subtle elements śabda to ākāśa, from ākāśa to sparśa from sparśa to vāyu, from vāyu to rūpa, from rūpa to tejas, from tejas to rasa, from rasa to āpa, from āpa to gandha and gandha to pṛthvī, which is the grossest of all elements.[9] From ahaṁkāra proceed two groups of principles-one of them is sense organs which serve as aids to conscious life and the other forms the basis of the objective world, the five subtle elements in turn giving rise to the five gross elements. The first one represents the preliminary evolution, whereas the second one is that-which stands for the transformation of the elements.[10] It is seen therefore in the ordinary experience that the diversity of things is due to the heterogeneous nature of the guṇas in their composition in the process of evolution.

Evolution

The sixteen tatvas comprise the eleven indriyas (i.e. the five organs of cognition, the five of action and the mind) and the five subtle elements (tanmātras). These subtle elements, in turn, produce the gross elements. Thus the subtle elements of sound in conjunction with the subtle

element of touch produces air. The former two tanmātras along with that of sight produces fire, the production of water and the earth are similarly explained.[11]

V.B., holds that both the separation of ahaṁkāra and the evolution of the tanmātras take place in the mahat itself whereas V.M. and others think that from the mahat there emerged ahaṁkāra and from ahaṁkāra the tanmātras. The entire evolution according to the Sāṁkhya system is not a process that could be visualised in the phenomenal world though it has its subtle existence in the course of causation. In the evolved world the sense-organs, the bhūtas have a certain order of correspondence.[12]

A	B	C
The sense organs	the tanmātras	The bhūtas
The nose	the smell	the earth
The tongue	the taste	the water
The eye	the light	the fire
The skin	the touch	the air
The ear	the sound	the ether or ākāśa

The final set 'C' has evolved from the preceding set 'B' and that 'B' along with the earlier one 'A' together with the other motor organs and manas from the ahaṁkāra.

Evolution of prakṛti

Prakṛti (pradhāna, avyakta, mūlaprakṛti)

Mahat — (Buddhi)

Manas

Sāttvika	Rājasa	Tāmasa
(Vaikṛta)	(Taijasa)	(Bhūtādi)
Jñānedriyas	Karmendriyas	Tanmātras
Śrotra Tvak Cakṣu	Vāk payu Pāni	Pāda
Rasana Ghrāna		
	Pāyu Upasthā	

Śabda	Sparśa	Rūpa	Rasa	Gandha
Ākāśa	Vāyu	Teja	Āpaḥ	Pṛthvī

Pañcamahābhūtas

Mūlaprakṛti

Prakṛti is the first cause. It precedes creation. All the effects of the universe are based and depended upon it. It is the first element of the universe and is therefore called pradhāna.[13] The word pradhāna which means the first, or the chief or the primal. It denotes the root cause, the unmanifest matter from which the manifest matter is generated. It is called by other names also as the mūla prakṛti (the root cause) and also as mere prakṛti.[14] In this series of causes and transformation we reach a stage when the cause is not the transformation of anything else as its own cause. This cause, which is not the transformation of another cause, is called the root cause of this world. In this system it is called the mūla prakṛti, or take an ornament, it is a transformation of the cause called gold, gold is the transformation of its own cause called the ore.[15]

The stages of Evolution

The order of evolution according to Sāṁkhya has two stages (1) psychical (pratyayasarga or buddhisarga) and (2) physical (tanmātrasarga or bhautikasarga)[16]

Psychical (pratyayasarga) physical (bhautika sarga)

In the first stage appears buddhi or intellect, ego or ahaṁkāra, and the eleven organs. In the second stage appear five subtle elements (tanmātras) the five gross physical elements (mahābhuta) and their products. The five subtle elements are imperceptible to the ordinary individuals and hence called aviśeṣa on these devoid of perceptile peculiar qualities. In the physical elements and their products are the qualities such as pain, pleasure and attachment. Hence, they are called viśeṣa on particular.[17] Viśeṣa substances are

of three kinds 1 Gross physical elements. 2 Gross body made up of the five elements 3. Subtle body-the name given to the group of buddhi, ahaṁkāra, eleven organs and the five subtle elements. The gross body is the residence of the subtle body. The intellect, ego and the organs cannot function without physical substratum.[18]

Buddhi defined

Buddhi, the great principle, is determination i.e., determining principle, will virtue, wisdom, dispassion and power, constitute its form when abounding is the sattva attribute, and the reverse of these when abounding in the tamas-principle.[19] Buddhi is the first evolute of mūlaprakṛti and the first principle which is vyakta manifest. It is the synonym of mahat[20] which is the principal because it produces the fruit in the shape of knowledge.[21] Buddhi is defined by the classical commentators in many ways. It is rather difficult to find out an exact equivalent for the word buddhi and to understand precisely what is meant by it.[22] V.B., defines it "adhyavasāya or sandeharahitajñāna,[23] determinative consiousness capable of discrimination, sāmānāsamānajātīyavacchedakatva. V. M., holds that buddhi itself is determination which identifies "This is a jar", "This is cloth" etc., on the principle that the action is not different from the active agent.[24]

The term adhyavasāya is from the root "so" with the prefix "adhi" and "ava". It can mean "attempt". "effort", exertion", "perseverance" etc., and "buddhi" is derived from "budh" to know "knowing", "intellect". Adhyavasāya is used with reference to one whose buddhi is controlled properly directed and is determinate.[25] The GP.B., translated and commented on by Colebrooke and Wilson give many illustrations for the term 'buddhi'. It is used in the sense of the great principle (mahat) and demonic (asura) power

also which is incapable of conveying "divine knowledge" (jñāna) etc. Usually the term buddhi stands for true or divine knowledge. i.e. the knowledge of matter and spirit leading to liberation and since creation is for the benefit of the self, the origination of mahat is not for its own sake.[26] True knowledge is again mati, prajñā and khyāti.[27]

Properties of buddhi

Intellegent is determinative virtue, wisdom, non-attachment, the possession of powers constitute its sāttvika form (i.e., its form when the constituent sattva, goodness, predominates;) the reverse of these are of its tāmasa form (i.e., of its nature, when tamas, darkness prepordirates.)[28] When there is this disturbance of the equilibrium in matter and when there is this evolution called the intellect, the intellect must have an object for its function; it is knowledge and knowledge must be the knowledge of something.[29] Buddhi has eight manifestations which are broadly of two types: sāttvika which is goodness and tamas which is darkness. Dharma (virtue) jñāna (knowledge), vairāgya (dispassion) and aiśvarya (power) are the sāttvika type and adharma (vice), ajñāna (ignorance), avairāgya (passion) and anaiśvarya (weakness) are the tāmasic type.[30] The attribtues dharma, jñāna, vairāgya and aiśvarya are really attributes of buddhi when it feeds on the sattva, and the negative attributes orginate when buddhi feeds on tamas. It must not be forgotten that when it evolves the elements, sattva, rajas, and tamas are equally present though in different proportions.[31]

Buddhi

Sāttvika Tāmasika

(Dharma Jñāna Vairāgya Aiśvarya)

Adharma Ajñāna Avairāgya Anaiśvarya

Dharma or virtue

Virtue leads to prosperity and to the highest of good[32] because it comprises compassion, benevolence,[33] acts of restraint (yama)[34] and acts of obligation (niyama)[35]. The knowledge of eternal and non-eternal objects, renunciation and the like,[36] which are gained by dharma help one to attain the highest of good, paying the way to salvation and the Yo, Sū., says that it can be attained by the eight fold ways.[37] GPB[38]. and Paramārtha divide virtue into yama and niyama (mentioned already). G.P., explains this in terms of the Yo. Sū., whereas Paramārtha's explanation is different. According to him yama is five fold viz.[39], not to give one self to anger. 2. to respect one's spiritual master. 3. to possess internal and external purity. 4. to be moderate in eating and drinking and 5. not to become addicted to vices.

Yama

The general principle comprises a host of commandments designed to inculcate unselfish, self-controlled behaviour free from worldliness. Patañjali holds that conscious control of the sense organs is the first step to attain bliss. Yama is the control of the body, speech and mind. Śaṅkara says that the restraint of all the senses is to be practised again and again.[40] Such restraint is rightly called yama, agreeing with the classification in the Yo. Sū[41]. Yama is of five types. They are :

(1) Ahimsā

Ahimsā is non-violence, renunciatin even of intent to injure other beings.

(2) Satya (truth)

Satya is being exact and consistent both in mind and speech. It is to speak of things as they are and to remember them exactly as they are seen, heard or imagined.

(3) Āsteya : (non-stealing)

Āsteya includes both not taking and not stealing another's property and not having even desire for it.

(4) Brahmacaryā (celibacy)

It is abstinence from sex-relation even in thought.

(5) Aparigrahā (non-acceptance)

Non-acceptance, rejection and renunciation of all possession that bind one's ego to the world in such a way as to obstruct meditation. If the orthodox moral virtues-non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts are violated the screnity of the mind is disturbed. The need for charity and humility in one's dealings with others is also emphasised. The aspirant is advised to develop unselfishness in his character. According to Patañjali also, yama is non-killing, truthfulness, non-stealing, continence and non-receiving.[42]

Similarly niyama is also of five types.

Niyama (restraint of the mind)

The continuous flow of only one kind of thought, to the exclusion of all other thoughts, called niyama.[43] But according to Patañjali niyama iş internal and external purification, contentment, mortification, (or the flesh), Vedic study and worship of God. Śauca or cleanliness includes external cleaning through bath and pure diet etc. as well as internal cleaning through sympathy, friendliness, happiness and detachment, b. Santoṣa or contentment which means satisfaction is whatever is attained by sufficient and suitable efforts, c. Tapas or penance includes practice of tolerance of cold and heat. It requires various types of hard practices. d. Svādhyāya or study of religious scriptures is very useful for spiritual advancement. Hence it is a necessary principle of good conduct in Yoga., e. Īśvarapraṇidhāna, the fifth niyama is to remember God and to surrender oneself to him. This helps the aspirant in the practice of Yoga.[44]

Jñāna or knowledge

Jñāna or knowledge, the opposite of ajñāna or ignorance, is explained as the understanding of the twenty-five subjects (tattvas) the states of thought (bhāva) and the elements (bhūta)[45] It is through the repeated practice of the truth there arises the knowledge in the form 'I am not, it is not mine. I am not that" without any residue resulting there by pure on account of the absence of an opposite, absolute.[46] Knowledge is the discriminative wisdom that helps one to know the difference between the manifest and the unmanifest as well as to practise non-attachment to the various objects. Knowledge is divided into two viz., internal knowledge and external knowledge[47] agreeing with GPB.[48] External knowledge helps one to acquire wordly distinction or admiration whereas internal knowledge leads to liberation. The six Vedāngas constitute the external form of knowledge as found in the Vedas and they are. I Śikṣā (treatise on phonetics) 2. Vyākaraṇa (grammar) 3. Kalpa (ritual) 4. Jyotiṣa (astronomy) 5. Chandas (prosody). 6. Nirukta (etymology).

Internal knowledge is that 'which is produced between the three guṇas and the spirit[49] and final deliverance is obtained by it.

Jñāna (knowledge)

Internal Knowledge External Knowledge

Avidyā or nescience, indescribable and beginningless, is called the cause, which is an upādhi superimposed on ātman. It is certain that ātman is other than the three upādhis. "ātman is an ever present, reality, yet because of ignorance, it is unrealised. On the destruction of ignorance, ātman is realised as one realised the presence of a close

fitting ornament for which one was searching on one's neck.

Man's ignorance of the self is the cause of the superimposition of his limited individuality upon the unlimitable ātman. Upon the acquistition of the knowledge of the self, individuality vanishes and the atman reveals itself. In that transcendental experience the dualistic relationship of the knower and the known, is dissolved and one who has realised the self becomes one with the infinite, and all-pervading.

Vairāgya or dispassion

It is the state of non-attachment. It is defined in the Yo, Sū.,[50] as the dispassion named vaśīkārasaṁjña belonging to one who has no desire for either sensuous or supersensuous objects. It is of two kinds namely external and internal. The former is the indifference of one who condemns objects by observing their defects, the trouble of acquiring and preserving them, the inconvenience caused by attachment to them, their liability to decay and the misery they cause. The latter is the indifference of one who is desirous of liberation and looks upon the organic world as if it were a piece of witch-craft or dream. External absence of passion comes according to Paramārtha,[51] when we seek, when we guard and when we lost our possessions and it leaves us still in saṁsāra and it is only the internal absence of passion that gives us deliverance.

Vairāgya

Internal External

V.M., has the credit in putting the dispassion into four stages.[52]

Vairāgya

Yatamānasaṁjñā Vyatirekasaṁjña Ekendriyasaṁjña Vaśīkārasaṁjñā

1. Yatamānasaṁjña (Endeavour stage)

Attachment and other emotions are common to a human being and reside in the mind. They incite the sense organs to activity towards their respective objects. Effort should be taken to dispel the impurities of the mind and this is the first form of dispassion.

2. Vyatirekasaṁjñā (Discriminative stage)

After the first process of dispassion there would be certain impurities already cured and others yet to be cured. This stage is the one which is styled the discriminative dispassion.

3. Ekendriyasaṁjñā (one sense organ stage)

In due course when the sense organs are incapable of action, the impurities that have been cured continue to be there in the form of a mere longing and it is the third stage.

4. Vaśīkārasaṁjñā (Control stage)

This is the subsequent state to the former three described by Patañjali.[53]

Aiśvarya

Aiśvarya, superhuman power, is the opposite of powerlessness. It is an abstract property and is eightfold.[54]

Aiśvarya

Animā Laghimā Garimā Mahimā Prāpti Prākāmya Vaśitva Kāmāvaśāyitā

1. Animā : this is the ability to be reduced almost to nothingness. Lit. means atomic character.

2. Laghimā : it is the power which makes one light as manas and ready even to reach to the world of the Sun.

3. Garimā : it is gravity leading to heaviness.

4. Mahimā : it is greatness.

5. Prāpti : to attain easily what one desires to enjoy.

6. Prākāma : power to enjoy everything one desires

to enjoy as soon as one entertains the desire.

7. Vaśitva : it is the skill to keep under control, all objects to the phenomenal world and establish supremacy over all the gross and subtle elements.

8. Kāmāvasāyitā : it is that by which all objects move according to the will of a person.

Paramārtha adds īśitva,[55] that is, to be the Supreme lord of the three worlds omitting garimā which is admitted V. M., in T. K. Jayamaṅgalā places kāmāvāsāyitā in the place of garimā and adds īśitva to make up the eight. Tāmasa type of buddhi is directly opposed to the sāttvic character of buddhi and hence needs no further elucidation.

Mechanism of Buddhi

Buddhi is the discriminative wisdom and it is the power of decision. Just as light enters into a dark room through the doors and windows even so knowledge enters the mind through the sense organs.[56] It is the knowledge which gets enriched by itself connecting the unknown with the known.[57] Knowledge is always due to the operation of buddhi that assumes the form of the object of perception and buddhi so transformed is then intelligised by the reflection of puruṣa.[58] As explained by V. M., buddhi through the sense organs comes into touch with eternal objects. At the first moment of this touch there is an indeterminate consciousness in which the particulars of the thing cannot be noticed[59] and it is by the function of manas that the object is determinately perceived and it is to be noticed that V.B., differs from the views of V.M., and says that buddhi directly comes into touch with the objects through the senses, and thus he denies the synthetic activity of the mind.[60] According to him puruṣa and buddhi are unrealated and buddhi being a product of prakṛti is unconscious. Prakṛti becomes intelligised by the intellect,

which reflects the consciousness of puruṣa and the inherent ahaṁkāra of buddhi is falsely appropriated by the self. After that the viṣayakāravṛtti of the intellect is reflected back in the self and it appears as if puruṣa is knowing the object through the vṛttis.[61] V. M., defines buddhi as a determinate principle since there is no difference between the action of determining and the active agent which determines.[62]

The buddhi changes are further associated with the reflection of puruṣa in buddhi and they are interpreted as the experience of puruṣa. Thus the Sāṁkhya theory of sense-knowledge is that it is not puruṣa (the soul which is free from bondage like a water-drop on a lotus-leaf) that knows, but buddhi tattva in the presence of puruṣa which knows by means of the senses.[63]

The three inner organs all effect of prakṛti responsible for cognition, perception, knowledge and all other psychical operations are buddhi intellect, ahaṁkāra (ego-consciousness) from which arises the feeling of selfhood, and the five organs of perception five of action, and mind. when buddhi, thus intellectualized, comes into contact with the external object it assumes the form of that object. The reflection of puruṣa's consciousness united with this modification of the buddhi-its conceptual determination is known as apprehension. The reality of the world, therefore, rests on a principle entirely unrelated to the spiritual entity, experience itself belongs to puruṣa only. For sāṁkhya, knowledge and its objects belong to the realm of the guṇas which are totally independent of puruṣa. In the Sāṁkhya philosophy the guṇas create the realm of experience as well as accounting for the process that enables puruṣa to be the experiencer. In all perceptions leading to knowledge three

factors are necessary is the object perceived or to be perceived, the perceiving subject, and the process by which the perception is accomplished.[65]

Ahaṁkāra

There are three distinctions of ahaṁkāra

(a) vaikārika or sāttvika. In this, there is preponderence of the element of sattva. In its cosmic form, it gives rise to mind, the five senses and five organs of action. In its psychological form, it gives rise to meritorious actions.

Ahaṁkāra or the ego is the second product of evolution. The "I" of the buddhi or intellect and the pride of mine is ego.[66] Ahaṁkāra was so familiar in the sense of egoism that, like buddhi, it was taken in its ordinary sense rather than in its technical Sāṁkhya sense.[67] Ego is the basis of all worldly activities. The object is first perceived through the sense, the mind then reflects on these perceptions and determines their nature. Following this, the attitude of 'mine' and for me is attributed to these objects. Ahaṁkāra or ego is just this sense of 'I'[68]. The second evolute or emergent which appears because of the presence of puruṣa is ahaṁkāra. It emerges directly from buddhi. Ahaṁkāra[69] or the 'I' principle is self-consciousness which involves 'I' and not 'I'. Vaikṛta bhūtādi and taijasa are purely technical terms-names-applied to the three forms or states of the 'I' principle. When the 'I' principle is dominated by the sattva attribute it is called taijasa. The tamas and the sattva types of egoism are not self-mobile and they are supported by the mobile rajas.[70] According to V.B., manas, the five sense organs and the five motor organs emanate from the sattva dominated ahaṁkāra (vaikṛta)[71] and the five subtle elements[72] from the tamas dominated ahaṁkāra (bhūtādi)[73].

Ahaṁkāra defined

The term ahaṁkāra has various synonyms, viz.,

abhimāna, abhimantri, ahaṁkṛti, prajñāpti, buddhi etc. The first three connote its functions, the fourth its individuating creative function.[74] V.B., is of the opinion that manas, one of the eleven indriyas evolves directly from the samaṣṭi ahaṁkāra.[75] There are three or four modifications of the ahaṁkāra. I, the vaikārika, dominated by the sattvaguṇa, helps to do good works; 2) the taijasa, dominated by the rajoguṇa, helps to do evil works; 3) the bhūtādi dominated by the tamas-guṇa, helps to do hidden works; 4) the sānumāna ahaṁkāra is responsible for unintentional good, 5) the nirānumāna, for unintentional evil works.[76] V. B., feels that mind is from the sāttvika ahaṁkāra while the ten sense organs[77], comes from rajas only. We cannot agree with V. B., because tamas and sattva have no mobility unless and until they are supported by the mobile rajas.[78]

Ahaṁkāra, classification according to V. B.

Manas	Sāttvika or Vaikṛta	Rājasa or Taijasa	Tāmasa or Bhūtādi
	Sense organs	Motor organs	Five subtle Elements

According to V. B., sense organs come from sattva, motor organs from rajas and subtle elements from tamas. Analysing the view of the earlier. commentators of V. B., explain that when they say that all the ten organs come from the sattva egoism it is from pure sattva. Sattva is combined with rajas and when rajas is predominant it gives rise to the motor organs. It is quoted in support of its argument in Bh. Pu., where this is mentioned[79] and when the sattva is predominant it gives rise to sense organs. Tamas is always free from the sattva and when it has the support of rajas it gives rise to the subtle elements. It must not be forgotten that in the evolutes sattva, rajas, and tamas are equally present though in different proportions.

Mind

Mind has been enumerated as an instrument of knowing, as an indriya or organ. And in this way there are eleven organs enumerated, five being sense organs and five being organs of action, with the mind as the eleventh organ.[80] Among these, the mind is of the nature of both organs, cognitive and active; it is explicative; it is also an indriya because of community of nature with other indriyas; from specific modifications of the constituents proceed diversity, (as do) differences of external form.[81] Manana is deep reflection or contemplation. It is the process of reasoning to remove the doubts regarding the ātman. Manana is the incessant reflection that one is not the body, senses, mind etc. but the infinite pure consciousness which has neither decay nor death.[82] This practice of manana is recommended not as obligatory but is left to the option of a seeker of wisdom.[83] It is the observing principle[84] used in the sense of imagination.[85] It is an insentient automatic energy corporate only by reason of the activity of the consciousness and it partakes the nature of both sense and motor organs.[86] Both sensory and motor organs are able to operate on their respective objects only when influenced by the mind.[87] "Manas ponders, it is an organ being cognote with the rest (Sādharmyāt)". But it is only an unconscious agent whose office is merely to transmit our sense impressions when collected and united through the intellect which is consciousness. This is the faculty of reflection, has various modifications, some modification corresponding to intellectual states viz., vicikitsa (doubt), dhī (congnition), śraddha (belief), dhṛti (retention) and some corresponding to volition and emotion, kāma (desire), saṁkalpa (decision and determination), vikalpa (deliberation) bhī, (fear), hṛi (shame), sukha (pleasure) and duhkha (pain).[89]

The diversity of the manas which we find in the empirical world is owing to the difference of the guṇas.[90]

Davies observes that mind is an organ of the intellect and an instrument of action the word by which its proper function is defined (saṅkalpaka). It is compounded of sam (Lat. um) and kalpa "form" from the klip to dispose, to prepare. It may be translated as formative, the faculty of the manas being to collect together and arrange in an idealised form the manifold impressions of the senses.[91]

Concept of antahkaraṇa

It is the combination of buddhi, manas and ahaṁkāra. We have already explained the functions of the three factors. Hence it needs no repetition and the vyāpāra or vṛtti of this is the vṛtti of the constituents. The vyāpāra of the antahkaraṇa is of two ways; asāmānya or asādhāraṇa and sāmānya or sādhāraṇa.[92] The vyāpāra of the three fold karaṇa (antahkaraṇa) mentioned already is the asāmānyavyāpāra of the antahkaraṇa and the sāmānyakaraṇa is the five vital airs.[93] i.e., the life itself prāṇa apāna, samāna, udāna and vyāna.[94] The Vedānta psychology makes antahkaraṇa the inner organs of knowledge as well as that of volition including feeling and sentiment. It is capable of knowing all the kāla atīta vartamāna anāgata.[95] And each of the three possesses the three ingredients (sattva, rajas and tamas) and they are connected with the other kālas.[96] Perceiving the water in the river, one may infer that it has rained and if there is smoke in the hill it means there is fire and when ants move with their eggs while there is no harm in their nests it may mean that it will rain soon.[97]

Necessity of the two creations

The S. K., proclaims two kinds of creation-the personal and the intellectual-and they are necessary and indispensable according to it. Of the two creations one proceeds from

the intellectual faculties and the other form the rudimental elements and the two are interdependent. The term liṅga in the S. K.,[98] stands for the evolution of the rudimentary elements and the word bhāva of the same kārikā for the evolution of the intellect. The rudimentary evolution (liṅga) cannot manifest itself or accomplish the puropse of the spirit without the intellectual evolution (bhāva). The Sāṁkhya doctrine which is spoken of here, is the S. K., and explained essentially in the same way both in the GPB., and Māṭharavṛtti.[99] Without the subtle form the states of being cannot be established and without the subtle body the subtle form cannot be established[100] as in the case of the co-operation of heat and fire. The examples of fire and the horns prove that priority pertains neither to the state of being nor to the subtle form. The two forms of creations are associated like fire and heat or they come into existence simultaneously like the two horns of a cow and this would establish the propriety of a double creation.

In support of the establishment of the twofold creation it is said that the purpose of the spirit i.e. experience, is not possible unless three are the objects experience in the form of the two bodies, subtle and physical. This shows the necessity of the rudimental creation since the above experience is not possible without the organs of experience in the shape of the sense organs and the internal organs and further this experience is impossible without virtue etc. and that proves the need of the intellectual creation. The fallacy of anyonyāśraya, if raised, can be explained away through the analgoy of the seed and the sprout, and the fact of evolution as having no beginning in time.

Intellectual creation

Pratyayaśargā stands for the intellectual creation, Pratyaya which is synonymous with buddhi, intellectual

creation derives its nature from the intellect from which emanates egoism which is the common base of the sixteen modifications.[101] In the aggregate of sixteen, the eight causes and the eight consequences, are all influenced by the guṇas viz., sattva, rajas and tamas.[102] When one guṇa predominates, the other two are not completely absent in its nature, and this domination will be there in turn for the three guṇas. The cause and the corresponding consequence are given below for ready reference.

Cause	Consequences
1. Virtue (dharma)	1. elevation (gamanamūrdhvam)
2. Knowledge (jñāna)	2. deliverance (mokṣa)
3. Absence of passion (vairāgya)	3. absorption (prakṛti laya)
4. Power (aiśvarya)	4. absence of obstacle (avighāta)
5. Vice (adharma)	5. degradation (gamanamadhastāt)
6. Ignorance (ajñāna)	6. bondage (bandha)
7. Passion (avairāgya)	7. transmigration (saṁsāra)
8. Impotence (anaiśvarya)	8. obstacles (vighāta)

The sixteen modifications are further divided into four categories.[103]

1. Doubt (viparyaya)
2. Disability (aśakti)
3. Contentment (tuṣṭi)
4. Success (siddhi)

There are four stages for the four categories and this division is in agreement with that of Māṭhara, Gauḍapāda and Paramārtha. Why and how the sixteen kinds are grouped into four categories serving the purpose of sixteen kinds could be clear from the following. A brāhmin with his four disciples returns from a great kingdom to his country. On the way before the rise of the Sun, one of the disciples

says to the master, "Great master, I see an object on the way. I do not know if its is a post or a man having evil intentions. This disciple has doubt on the subject i.e. the post. The master says to the second disciple, "Go to asertain if it is a man or a post". This disciple according to the words of the master looks from after, but does not go near and says to his master "Great master, I am incapable of going near". This second disciple is incapable. Then the master addresses the third disciple thus "Go to see with care what that is." The disciple looks at it and says "Great master, what goods is it to examine it now? At the rise of the Sun a great caravan will come this way to which we can attach overselves." So the third one, though he is not still sure whether it is a man or a post, does not worry about it. He has contentment. Then the master asks the fourth disciple "Go and examine the thing." This one who has a good vision sees a liana embracing that object and some birds perching on it, so approaches it, touches it with his foot and returning towards the master says to him "Great mster, that object is a post". The fourth disciple has then attained perfection.[104]

Karmendryas and jñānendriyas

Both sense organs and motor organs are called indriyas in the sense that they are the characteristics of Indra[105], the spirit. These sense organs are five in number[106] and the motor organs termed as karmendriyas also number five. "The organs are subtle matter since they are derived from the ahaṁkāra, the buddhindriyas are the receptive psychophysical senses while the karmendriyas are the reactive psycho-physical senses.[107] The eye is for perceving colour etc., the ear for hearing sound, the nose for smelling odour, the tongue for discerning taste and the skin for feeling the touch. The sensory organs concerned with specific

objects are said to be viśeṣaviṣayas because they cognise the specific sound, the form of earth etc., and the others concerned with non-specific, are termed aviśeṣaviṣayas which cognise the non-specific subtle elements and the minute atoms etc.[108]

The karmendriyas are speech, hand, feet, the anus and the generative organs.[109] Their functions are not explained here, since they are obvious. Of these, the five organs of congnition have objects, specific and non-specific (i.e., gross and subtle), speech has sound (alone) for its object; as for the rest (of the organs of action), they have the five for their objects.[110] We know the earth through the organ of smell when the sense organ operates, the smell, the thing in itself, becomes transformed into the earth. From the five tanmātras, we have the five bhūtas. There are thus three sets with mutual correspondence and they are:

The sense organs	The Tanmātra	The Bhūta
1. The nose	The smell	The earth
2. The tongue	The taste	The water
3. The eye	The light	The fire
4. The skin	The touch	The air
5. The ear	The sound	The ether

a. Motor organs
1. speech
2. feet
3. hand
4. anus
5. generative

Karmendriyas

The five karmendriyas or organs of action, voice, hands feet the organs of excretion, and the organ of

generation, perform each its own work. The voice utters words, the hands work, the feet perform movement, the organ of excretion evacuation, the organ of generation pleasure.[112]

As know through the five-fold channels, called the five sense-organs, there are the five categories of objects. They are in their own nature, the light, the taste, the smell, the touch and the sound. They are known through the channels of the eye, the tongue, the nose, the skin and the ear.[113]

Jñānedriyas

The five senses or jñānedriyas are skin, nose, eyes, ears and tongue. In fact, sense is an imperceptible energy or force which exists in the perceived organs and apprehends the object. In this way then the sense is not the eye but its power of visual perception, The senses are not perceptible. They are inferred from the functions that they perform. The five organs procure and produce knowledge of touch, smell and colour, sound and taste. All these are born because of the puruṣa and are the result of the ego or ahaṁkāra.[114]

Eye, ear, nose, tongue and skin are called organs of cognition, voice hands, feet, and the organs of excretion and generation are said to be the organs of action.[115]

Bhūtas

The corresponding bhūtas are known as the fire, the water, the earth, the air and the ether (ākāśa). In the order of their finensess, they may be arranged as the earth, the water, the fire, the air, and the ether, I itself, i.e., when it is not within the sphere of experience through a channel or a sense-organ, there is the smell and that is called, tanmātra, that in itself.[116]

Mahābhūtas

The five mahābhūtas or physical elements originate in the five subtle elements in the following manner :

1. Ākāśa-Ākāśa or ether and the quality of sound originates in the speech tanmātra. Sound is the quality of ether or ākāśa, and it can be perceived by the ear.[117]

2. Jala

The further addition of the rasa or taste tanmātra to the previous tranmātras results in water.

3. Pṛthvī or Earth. When the smell tanmātra is added to those of sound, touch, colour and taste the element of pṛthvī or earth come into existence. In this way, each new element that appears in this order possesses besides its own qualities, the qualities of the elements that have appeared before it. Accordingly the characteristic qualities of earth, water, fire, air and ether are smell, taste, colour, touch and sound respectively.[118]

4. Vāyu or air

The mixing of the sound and touch tanmātra result in the creation of air whose qualities are sound and touch. These qualities are formed along with air.

5. Agni or fire

The further mixing of the colour tanmātra with the sound and touch tanmātra creats the element of fire or agni and its qualities of sound, touch and colour.[119]

The above mentioned process of solution according to the Sāṁkhya philosophy may be illustrated by the following chart.

		Prakṛti	
		Puruṣa	
		Mahat	
		Ahaṁkāra	
	Manas	Mahābūtas	Tanmātras
		Ākāśa	Śabda
Jñānendriyas	Karmendriyas	Vāyu	Sparśa

		Agni	Rūpa
		Jala	Rasa
		Pṛthvī	Gandha
Eyes	Mouth		
Ears	Hand		
Nose	Feet		
Tongue	Anus		
Skin	Generative organs [120]		

Karaṇa

The term karaṇa, instrument of organ is explained as generic denomination for the external and internal organs.[121] They are thirteen, five motor organs, five sense organs and manas, ahaṁkāra and buddhi having the function of āharaṇa (seizing) dhāraṇa (sustaining) and prakāśaka (illuminating)[122]. According to V. B., which agrees with GPB., āharaṇa and dhāraṇa belong to karmendriyas, prakāśa to buddhindriyas and the antahkaraṇa. But according to Candrikā āharaṇa pertains to karmendriyas, dhāraṇa to buddhi, mannas and ahaṁkāra and prakāśaka to buddhindriyas. But Māthara ascribes āharaṇa to indriyas in general, dhāraṇa to ahaṁkāra and prakāśaka to buddhi.[123] Of the thriteen karaṇas[124] the three-manas, buddhi and ahaṁkāra are called antahkarana. In the Sāṁkhya philosophy the said three internal organs are superior to the remaining ten organs and are called dvāri or warders.[125] Among the three karaṇas, buddhi is capable of cognition with the help of the other two and whichever be the object, it is not beyond the intellect and it is the ultimate authority to pass the final verdict. The remaining ten are called dvaraṇi or gates.[126] The karaṇas are the transformation of the guṇas and hence they are also contradictory in character.[127] But they work jointly as the wick, oil and flame combine to

function in the case of a lamp. All the karaṇas work for the puruṣa through the mediator buddhi.[128] The other sense faculties are compared to the village chieftains, levying taxes on the householders, collecting and handing the taxes over to the local governor. He, in his turn, hands them to the finance minister, where upon the latter presents them to the chancellor of the king. The experience of the sense, that is to say, are collected and registered through manas appropriated by ahaṁkāra and then delivered to buddhi, the chancellor of the king puruṣa.[129] From these tanmātras, the five elements are produced. From the 'I' nature the eleven organs five sense-organs and five organs of action and mind are also produced.[130]

Tanmātras

The tanmatras, on the other hand, are not eternal, being the products of prakṛti, they do not also constitute the root causes of the universe.[131] The real sense is the inner faculty which is ahaṁkārika in nautre. The other physical part of a sense-organ is constituted of the physical elements which have tanmātras as their nature stuff.[132] They are called in the text tanmātras; five in number, each one of the them tends towards a corresponding sāttvic cognitive capacity whose object it forms when it reaches its gross-material stage of manifestion. The first elements manifested from the tāmasic set of conditions is the element of extension which is called ether (ākāśa tanmātra) and stands for what we call space. Its final or grossest manifestation is sound (śabda). The next element to be manifested is that of vibration. ("wind" or "air"-vāyu tamātra) which finally produces atoms and, in the grossest form of its manifestation, touchable objects.[133] The third manifestation of bhūtādi is the element of form (rūpa tanmātra) which produces visible coloured shapes.

The fourth is the element of (āpaḥ tanmātra) responsible for objects which can be tasted, and last comes the manifestation, of the element of density which tends to produce object that can be smelled. Structural combinations, in different proportions, of these essences of physical forces make up the individual things and objects of this world.[134] These tanmātra again are ahaṁkārika- although there is a predomination of the tamoguṇa in them. These real indriyas (inner faculties) therefore are not radically distinct from the physical outer parts which are constituted of tanmātras and which become the mediating agents between the sense and the object.[135] The five substances or essences as emanating from ahaṁkāra, the essence of sound, contact, colour, savour, and odour. Thus have the essences been indicated and their synonyms, though sometimes very inaccurate ones, are said to be; aviśeṣa, not differentiated, and therefore not perceptible mahābhūtas the great elements prakṛti (nature), abhogya (not to the experienced), aṇu (atomic), asānta (not pleasurable), aghora (not terrible), amīdha (not stupid), the last three being negations of the qualities of the mahābhūtas, according to the three guṇas preponderating in each. And it is asked why these eight prakṛtis only, from avyakta to the tanmātras are called prakṛtis, the answer is because they alone leaving forth, or evolve.[136] The name tanmātra which signifies that only indicates that they are concerned exclusively with one sense.

The five subtle elements are the essence of sound, touch, colour, savour and odour conceived as physical principles. imperceptible to ordinary beings, though Gods and yogis can indicate that they are concerned exclusively with one sense.[137] The essences of touch are perceived in touch only. Differences of touch, such as soft, hard, rough, slippery, cold and hot are perceived, but there is no difference in the essence of touch. The essences of sound are perceived in sounds like differences of sound, such as acute, grave circumflexed, such as shaḍia, riṣabha, gāndhāra, madhyama, pañcama, dhaivata, niṣāda, are perceived, but there is no difference in the essence of sound.[138]

Colour, taste and smell

Colour is cognized only by the eye, taste only by the tongue, smell only by the nose, touch only by the skin and sound only by the ear.[139] The essences of colour are perceived, but there is no difference in the essence of colour.[140] The essences of savour are perceived in savour only. Differences of savour such as litter, corrosive, sweet, acid, salt, are perceived, but there is no difference in the essence of savour. The essences of odour are perceived in odour only. Differences of odour such as sweet, are perceived, but there is no differences in the essence of odour.[141]

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1. Anima Sen Gupta, The Evolution of Sāṁkhya school of thought, p. 118
2. See Ch. VI
3. V. B., S. K., v.3
4. R. N. Sharma, Indian Philosophy, p. 204
5. Cf. Keith, The Sāṁkhya System, pp. 9ff
6. See Warder, Outline of Indian Philosophy, p.67
7. Cf. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p.57
8. V. B., S.K., v.22
9. Ibid
10. Cf. Subramaniya Sastry, Synopsis of the Indian Philosophy VA Vol.1 Part-1 19 pp. 62,63
11. Cf. John Davies, The Sāṁkhya system of Īśvara Krishṇa, p.55
12. Cf. Umeshmishra, A Critical Study of the Bhagavad Gītā. p. 60
13. R. N. Sharms Indian Philosophy, p.189

14. Kunjunni Raja. Prakṛti Puruṣa Siddāntam, pp. 81, 82
15. Ibid., p.49
16. R. N. Sharma, Indian Philosophy. p.204
17. Ibid
18. Ibid
19. Vācaspati Miśra, Tattva kaumudi, p.71
20. Anima sen Gupta, Classical Sāṁkhya, p. 173
21. Cf. SPS, v. 2.41
22. GPB., p. 85
23. V.B., S.K.,v. 26
24. T.K., p.93 see Larson. Op. Cit., p. 1999
25. B.G., v. 2.41
26. S.S., v. 2.11
27. GPB., pp 85.91
28. John Davies, The Sāṁkhya System of Īśvara Krishṇa p. 56
29. Ibid., 104
30. V. B. S.K. v. 24,25
31. Cf. Mahendranath Sircar, Comparative Studies in Vedāntism, pp. 209, 210
32. Takasusu. Sāṁkhya Kārikā studies in the light of its Chinese version, p.94
33. G.P.B., Vijñānabhikṣu, Sāṁkhya Pravacana Bhāṣya, p. 83
34. Yo. Sū., v. 2.30
35. Yo. Sū., Ramprasad Yoga Sūtra with Vyāsa Commentary, v. 2.32
36. V.C., v.21
37. Yo. Sū., v. 2.29
38. GPB., p.83
39. Takakusu. Op. Cit., p.31
40. A.A., v. 104
41. Yo. Sū,v.2.30
42. Ibid
43. A.A. v. 105
44. Yo. Sū., 2.32
45. Max Muller. The Six System of Indian Philosophy. pp. 247-248
46. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p. 162
47. Takakusu., Op. Cit., p.37

48. GPB., p.48
49. Takakusu, Op. Cit.. pp. 31-32
50. Yo. Sū, v. 1.17
51. Takakusu., Op. Cit., p.32
52. T.K., p.94
53. Yo. Sū., p.15
54. Max Muller. The Six Systems of Indian Philosophy. pp. 247, 248
55. Takakusu, Op. Cit., p.32
56. Cf. Venkatrama Iyer, Advita Vedānta, p. 134
57. Radhakrishnan, Indian Philosophy, vol.II. p.303
58. Vide Das Gupta, A History of Indian Philosophy, Vol.I p. 330
59. Ibid., p.261
60. Yoga Vārttika, v. 1.6.7
61. Cf. Das Gupta, Yoga Philosophy in relation to other systems of Indian thought. p.166
62. Cf. T.K., p. 94
63. Cf. Dhavamony, Op. Cit., p.212
64. Ruth Reyna, Introduction to Indian Philosophy, p. 145
65. Ibid., p. 144
66. R. N. Sharma. Indian Philosophy. p.200
67. Maxmuller, Op. Cit. p. 249
68. R. N. Sharma, Indian Philosophy. p.200
69. V. B., S.K., v. 24
70. Ibid.,pp. 36,37,38
71. S.P.B., 218 (11) JAOS.77, 1957. 15ff
72. S.P.B., v. 2.17
73. V.B.S.K., v. 25
74. Mahendranath Sircar. Op. Cit., p. 210
75. V.B., S.K. v. 24,25
76. Max Muller, The Six Systems of Indian Philosophy., p.250
77. Cf. S.P.B., v. 2.18
78. See Mahendranath, Op. Cit., p. 211
79. V.B., S.K.,v.25
80. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p. 111
81. John Davies, Sāṁkhya Kārikā of Iśvarakrishṇa, p. 61
82. A.A., v. 2

83. A.P.S. v. 53
84. V.B., S.K.v.37
85. Ibid.
86. Ibid. Also See S.P.B. v.2.26
87. T.K., p. 1.01
88. GPB., p.96
89. Cf. Mait. Up., v. 6.30
90. S.P.B., v. 2.27
91. John Davies. The Sāṁkhya Kārikā of Īśvara Krishṇa, p.43
92. V.B., S.K., v.29
93. V.B., S.K. v.30
94. G.P.B., p. 105
95. V.B., S.K., v. 32.33
96. Puri Sarvesvara Sharma. The Kalasamuddesa of Bhartrhari's Vākyapadiya, pp. 85,86
97. Cf. Infra Ch. VI
98. V.B., S.K., v. 52
99. Cf. Bhole, Original system of Yoga. Yo, Mi. Vol. XV No 1. April 1972 p. 71
100. Vide-See Intro. ch. VI
101. S.K., 22,24 for a detailed study see Larson. Op. Cit., pp. 194-206
102. S.K. p. 58
103. Ibid., p. 57
104. Cf. Takakusu, Op. Cit., pp 56ff
105. T.K., The Sāṁkhya Kārikā studied in the light of its Chinse version, p. 100
106. S.K., v. 26
107. Catalina, Op. Cit. p.48
108. S.K., v. 34
109. Ibid., v. 26
110. John Davies, Sāṁkhya Kārikā of Iśvara Kṛṣṇa, p. 74
111. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p. 105
112. Max Muller, The Six Systems of Indian Philosophy, p. 252
113. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p. 105
114. R. N. Sharma, Indian Philosophy, p.201-202
115. John Davies, The Sāṁkhya kārikā of Īśvara Krishṇa, p.60
116. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p.105

117. R.N. Sharma, Indian Philosophy, p.202
118. Ibid., p.203
119. R. N. Sharma, Indian Philosophy, p.202
120. Ibid., p.203
121. Cf., GPB., p.110
122. V.B.,S.K., v.35
123. See the Various C. on the S.K., p.32
124. Larson uses karaṇa as the synonym of Op. Cit., p.206
125. V.B., S.K., v.35
126. Ibid
127. S.K.,v.36
128. Ibid
129. Cf. Zimmer, Op. Cit., pp. 317ff
130. Kunjunni Raja, Prakṛti Puruṣa Siddhāntaṁ, p,49
131. Anima Sen Gupta, Classical Sāṁkhya, p. 129
132. Ibid., p. 130
133. Kanel wersen, Yoga and Indian Philosophy, p.35
134. Ibid
135. Anima Sen Gupta, Classical Sāṁkhya, p. 130
136. Max Muller. The Six Systems of Indian Philosophy, pp. 250,251
137. Chanles Eliot, Hindusim and Buddhism, Vo.-11.p.299
138. Max Muller, The Six Systems of Indian Philosophy, pp 250-251
139. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p.125
140. Max Muller, The Six Systems of Indian Philosophy, p. 251
141. Ibid

Chapter-IV

The Means of Knowledge

Means of right cognition

Means of cognition is that through which things are cognised. The said means comes to be recognised as the instrument on right cognition. This represents a mental cognition free from the contact of all that is either doubtful or wrong or unknown; what is brought about by the instrument is right cognition in the form of an apprehension by the human agent, and that which leads to such right notion is the means of cognition. Thus the means of cognition becomes differentiated from all that leads to wrong notion, viz., doubt, misconception, remembrance and the like, which are not the 'means of right cognitism.[1] Pramāṇa is a mental function which leads to correct knowledge; to achieve this object; it should be free from doubt and error and should relate to what is not already known.[2]

Maxmuller, holds that three pramāṇas or measures are so called because in the same way as in common life grains are measured by measures such as a prastha, and sandalwood, etc., weigted by a balance, the tattva also, the principles, the bhāvas (their modifications) and the bhūtas, elemental substances, are measured or proved by the pramāṇas.[3] The three pramāṇas require little explanation as they have been fully examined. Still each system of philosophy takes its own view of them and the character of each in more or less determined by the view taken of

the real nature of knowledge.[4]

Pramāṇa is the instrument of the means of pramā or valid cognition which produces pramiti, that is accurate knowledge, new or previously unacquired and has its content uncontradicted and karaṇa is conceived as the unique or special cause through the action of which a particular effect is produced.[5] Different views are expressed by the divergent schools of thought in India as to whether cognition guarantees the validity itself or it acquires its validity by conditions extraneous to it.[6] The Sāṁkhya holds that our knowledge can be accepted as valid only when it is got through the recognised means of knowledge. But superimposition of knowledge is possible under the following conditions.

1. The residual impression brought about by the cognition of a real object.
2. defect in the objects of knowledge.
3. defect in the cognition.
4. defect in the instrument of valid knowledge and
5. a knowledge of the general nature alone of the substrate without a knowledge of its particulars.

V. M., divides pramā into two, namely, bauddapramā where the importance goes to buddhi and pauruṣeya pramā where the importance is give to the conscious exercise of buddhi by the self.[7] On the other hand V.B., has elaborately dealt with the means of knowledge. Knowledge is a synthesis of the two subject and object since the subject requires an object to know and the object depends on the subject to be known.[8]

The means of correct knowledge vary in number from school to school. The Cārvākas recognise perception alone. The Vaiśeṣikas accept two only : perception and inference. The Naiyāyikas have four : perception, inference, valid

testimony and analogy while the Bhaṭṭas and the Vedāntins, recognise six : perception, inference, valid testimony, analogy, presumption and privation. The number of pramāṇas becomes eight in the case of the Paurāṇikas who add probability and rumour to the list. Some Tāntrikas recognise ceṣṭā also in addition to the above. Others add pratibhā to the list, and thus the total reaches to ten. The means of cognition recognised by the early Sāṁkhya are perception, inference and verbal testimony. The other pramāṇas posited in the other philosophical systems fall under any one of these three[9] and hardly require any detailed consideration as they are minor and not independent pramāṇas and are not capable of giving true knowledge.[10] And it may be remarked that V. M., is constrained to accept another source of knowledge in exceptional cases beyond the three admitted by the Sāṁkhya.

Perception :

Perception is definite sense-cognition. The term 'perception' means what is defined; the remainder of the sentences is the definition by which word is meant the differentiation (of the thing defined) from things of the same class, as well as from those of other classes. The literal meaning (of the definition of perception prativiṣayadhyavasāyaḥ) may be thus explained; viṣaya (object) stands for that which wears upon the viṣayin (cognition) that which impresses, its own form upon the cognition.[11]

The word pratyakṣa etymologically consists of the two elements prati (to, before, near) and akṣa (sense-organs), or prati and akṣī (eye). So in common parlance it has come to mean 'present to or before the eyes or any other sense organ and hence 'direct' immediate' etc. It is contrasted with the word parokṣa, which means "away from

the eye or any other sense" "mediate", "indirect" etc. It is primarily used as an adjective.[12] Pratyakṣa (perception) is defined as prativiṣayadhyavasāya.[13] Adhyavasāya is knowledge got by the exercise of buddhi[14] and prativiṣaya signifies the contact of sense organs with the objects. Thus perception is the definite cognition of objects obtained through senses. Perception according to the Sāṁkhya not only posits and presents a world but also constructs fine objects in it.[15] It involves the activity of the attentive mind which enlarges the undifferentiated data into judgement of identity[16] and is the distinctive cause of valid perception. Thus it is laukīka (popular), external perception whereas the perception of the yogins does not fall within the purview of this as it is, alaukīka not an external perception.[17] Immediacy and directness are the hallmark of perception and confusion in perception is due to defective vision etc.[18] Some reasons are given for the non-perception of objects. They are extreme remoteness, extreme closeness, defect of sense organs, inattentiveness, extreme subtlety, intervention of an object between organ and the object to be perceived, suppression and intermixture with what is similar. Agreeing with the Advaita, the classical Sāṁkhya admits the distinction between determinate and indeterminate, savikalpaka and nirvikalpaka perception.[19] Determinate perception is the cognition of relatedness as in the case of 'I recognize the pot and in indeterminate perception there is no relatednes but only the identity as in the cognition of the statement.[20] Absence is only a form of perception[21] according to V.M., And he says the absence of the jar at a certain place is not anything distinct from a particular modification of the place itself in the form of vacancy. V.B., and Jayamaṅgalā also are of the same opinion and Jayamaṅgalā states that pratibhā, another type of valid cognition is also included

in perception. V. M., has analogy included in perception.

Non-perception of things arises from excessive distance, proximity, destruction of the sense-organs, absence of mind, subtlety, intervention, suppression, (of other objects), and intermixture with other like objects.[22] The non-perception of these (nature and the rest) is due to its subtlety, not to its non-existence, since it is actually apprehended through its effects. These effects are the great principle, and the rest-effects some of which are similar, and (some) dissimilar to nature.[23]

Verbal testimony :

Āptavacana is defined as the statement of a relibale person. Śabda means, the comprehension of the meaning of oral statement and āpta means, 'right' and śruti is revelation so that āptaśruti stands for cognition of the meaning of a sentence which is brought about by that sentence whereas it is an appropriate declaration which possesses intrinsic worth.[24] The Sāṁkhya philosophy recognizes the validity of śruti though with reservation and thereby gives validity to śabda as one of the means of knowledge. As it has been stated earlier we cannot deny the fact that we could find in the Epics, Upaniṣads, Vedas etc., the origin of this school of thought. Max Muller asserts that in the upaniṣadic-period Vedāntic ideas were more prevalent than those of the Sāṁkhya, though Sāṁkhya terms and ideas were common, and he goes even a step further and opines that the Sāṁkhya philosophy may have been a kind of toning down of the extreme monism of the Advaita Vedānta which admits śabda as an important source of knowledge.[25] The Sāṁkhya philosophy never rejected the Vedas unlike Bṛhaspati and Buddha but declared their authority though with reservations at times.[26] That does not mean that the sayings of Kapila who was as puruṣa

are invalid. V.M.'s elucidation of this deserves special attention as according to him the sage Kapila did not teach anything original but he remembered the revealed texts that he had studied in his previous births[27] and passed them on to his disciples. Even then we are not free from the state of regresses at infinitum as in his previous births also he was a puruṣa.

According to V. B., probability is only śabda[28] and this is in agreement with the views of G.P., and Candrikā. Pratibhā is pauruṣī and it could be absorbed in śabda and V.B., gives an elaborate account of it agreeing with the opinion of G.P., V.B., holds that rumour or aitihya is where source is anonymous and includes it in the same means of knowledge.[29] i.e. śabda and hence does not justify its being recognized as a separate one and this view find, sympathy with that of G.P., Candrikā and V.B. Paramārtha in his commentary mentions that all the objects of the discussion could be cognized with three pramāṇas and the other two methods of demonstration namely, analogy and presumption, are included in śabda.[30]

Inference

Inference has been declared to be of three kinds; and it is led up to by (based upon) the (cognitism of the) middle term and the major term and valid assertion is right-revelation.[31] Inference is spoken of as of three kinds. It is what has the mark and what is marked as its antecedent. But the word that is reliable is that of the reliable person and of the scripture.[32] Inference has been declared to be of three kinds, i.e., Inference that has been just defined in its general form has three special forms, called (1) 'pūrvavat'; priori (2) śeṣavat; posterion, and (3) "Sāmānyatodṛṣta, based on general observation.[33] Inference follows from perception. It is only right that it should be defined

after perception.[34]

Inferential knowledge is that knowledge in which the modification of the buddhi in the form of the inferred object occurs in the absense of the contact between the external sense-organ and the object.[35] It gives us the knowledge of a thing through a mark the thing possesses, when we cannot directly perceive it. It is a system of undeniable relations between the middle and the major terms that leads on to another relation out of established relations.[36] Both inference and perception form a continuous process for knowledge and the knowldege of things imperceptible is to be cognised by means of inference as that of fire by means of smoke.[37]

(1) The mountain has fire, (2) because of the smoke, (3) Wherever there is smoke, there is fire, (4) This mountain has smoke, (5) Therefore it has fire. Of the five members mentioned above the first one is the conclusion, the second gives the hetu, the third gives us the major premise and a concrete illustration of the hetu and the sādhya, the fourth gives us the concomitance of the middle and the minor terms and the fifth is the concluion. Thus it is the means of knowledge concerned with liṅgi-liṅga relation and depends on perception. Inference is considered by the logicians to be of three kinds pūrvavat, śeṣavat and sāmānyatodṛṣṭa.[38] T.K., adopts a different classification as inference is divided into two namely vīta and avīta recalling the other philosophical system Nyāya whereas V.B., keeps silent on such a classification. The former vīta is based on the observed positive concomitance of the major and middle terms and the latter avīta is based on their negative concomitance.[39] Vīta inference comprises two varieties pūrvavat and sāmānyatodṛṣṭa while avīta is known as śeṣavat. G.P., has interpreted the terms pūrvavat, śeṣavat and

sāmānyatodṛṣṭa in a manner which is found in the Nyāya system,[40] viz., ananvayavyatirekī, kevalānvayī, kevalavyatirekī.[41]

The vīta inference is of two kind (1) The pūrvavat and (2) The sāmānyatodṛṣṭa, "based on general observation of these the first pūrvavat, has for its object that universal of which a specific individual has been perceived, the term 'pūrvavat' (contained in the name pūrvavat" means well-known, ie., that universal of which the 'specific individual' has been perceived.[42] The knowledge of supersensuous things is detained through 'inference', based on general observation', that imperceptible thing which cannot be known even though that is known through trust-worthy revelation.[43]

V.B., is of opinion that presumption (arthāpatti) is included in the anumāna, hence there is no need for recognizing presumption as a separate means of knowledge. His views reconcile with those of G.P., and V.M.[44] From a statement that Caitra who is alive, is not in the particular house, there is a presumption that he is somewhere outside. According to V.M., this is inference only, when a finite object is not present in one place it is not present in another place. Therefore when we find that the living Caitra is not in the house we infer that he must be somewhere outside the house. Analogy (upamāna) according to V.B., is inference. Having been instructed that mudgaparṇa is similar to mudga a person going in search of mudgaparṇa find something resembling mu[illegible] nd atonce concludes that it is mudgaparṇa. It is analogy which may be included in inference and hence there is no need for recognising analogy as a separate pramāṇa and V.M., is of opinion that it can be included in perception as well as inference. Māthara, and Jaymaṅgalā are also in agreement with the view of

V.B., thereby holding that upamāna is not a distinct means of cognition. Abhāva, another type of knowledge, is also inference according to both V.B.,[4] and Mātharavṛtti and probability is included under inference by V.M.,[47] agreeing with Mātharavṛtti and Jayamaṅgalā. Māthara includes rumour (aitihya) in inference. V.M.,[48] holds that is a mere continuity of a vague assertion of the original, the source of which cannot be traced. Jayamaṅgalā and Candrikā include pratibhā in inference.[49]

Pūrvavat, Seṣavat and Sāmānyatodṛṣṭa :

There are three kinds of inferences[50] namely pūrvavat śeṣavat and sāmānyatodṛṣṭa. The exact meaning of these terms in Indian logic is not altogether clear and the last is particularly uncertain.[51] Pūrvavat, Seṣavat types of inference are based on causal relations while sāmānyatodṛṣṭa inference is based on the cognition of sāmānya. Sāmānyatodṛṣṭa gives cognition to the subtle elements which cannot be seen.[52] The effect is inferred from cause for instance, shower by the ascent of clouds i.e. pūrvavat whereas the cause being inferred from the effect constitutes Śeṣavat e.g. ultimate atoms etc., by the observation of a water pot or the water of a river recently muddled and knowing that rain has fallen higher up the river. Sāmānyatodṛṣṭa inference is a common place experience for e.g. the act of going is inferred by observation that Devadatta who was previously observed inside his house is outside it as he is not seen now indoors, or seeing the mango flower at Pātalīputra one infers from it that in Kośala too, mango trees should be in bloom.

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1. Vācaspatimiśra, Tattva Kaumudi, p.12
2. John Davies, The Sāṁkhya Kārikā of Īśvarakṛṣṇa, p.11
3. Max Muller, The Six Systems of Indian Philosophy, p. 274
4. Ibid., p.273

5. Cf. Dharmarajadhvarindra, Vedāntaparibhāṣa, pp.2.3
6. Haribhadrasuri, A compendium of Six Philosophies, p.71 Also see Sundaram, Advaita Epistmology with special reference to Iṣṭasiddhi, pp. 178-179
7. Kunjupilla Panicker, Bhāṣa Sāṁkhya Darśanam, Op. Cit., pp.63,64
8. Cf. Radhakrishnan, Indian Philosophy, Vol.II.p.304
9. V.B., S.K., v.4-Also See Cf. M.S., 12.1.5
10. Cf. Susilkumar De, Early History of Vaiṣṇava faith and movement in Bengāl, p.196
11. Vācaspatismiśra, Tattva kaumudi, p.14
12. Datta, Six ways of knowing, p.15
13. S.K., v. 1.5
14. V.B., S.K., v.3
15. Cf, Datta, Six ways of knowing, p.35
16. Cf. Mukerji, Sāṁkhya on the theory of Reality, v. 19.20
17. Sā.Sū.,v.1.90
18. V.B., S.K., v.5
19. SPB., 1.89
20. Sundaram, Advaita Epistemology with special Reference to Iṣṭasiddhi, p.34
21. Cf. T.K., p.32
22. Vācaspati Miśra, Tattva kaumudi, p.27
23. Ibid., p.29
24. Cf. SPB., 1.101
25. Max Muller, The Six Systems of indian Philosophy, p.229
26. Ibid., p.232
27. Cf. Anima Sen Gupta, Classical Sāṁkhya, p.52
28. V.B., S.K., v. 4
29. Ibid., pp. 13.14
30. Cf. Takakasu, The Sāṁkhya Kārikā studied in the light of its Chinese version, Op. Cit.,p.7
31. Vācaspati Miśra, Tattva kaumudi, p. 14
32. Kunjunni Raja, Prakṛti Puruṣa Siddhāntam, p. 51
33. Vācaspati Miśra, Tattva Kamudi, p.17
34. Ibid., p.16
35. Anima Sen Gupta, Classical Sāṁkhya, p.44
36. Cf. Mahendranath Sircar, Op. Cit., p.246

37. Sā.Sū., 1.30
38. V.B., S.K., v. 6
39. T.K., pp. 25, 26
40. Cf. Gangesa Tattvacintāmaṇi, Anumāna Khandana
41. See for a detailed study, Mahendranath Sircar, Op. Cit., pp. 252ff
42. Vācaspati Miśra, Tattva kaumudi p. 18
43. Ibid., 26
44. T.K., p. 32
45. V.B., S.K., v. 5
46. Ibid., p.14
47. T.K., P. 34
48. Ibid
49. V.B., S.K., v.5, p.17
50. For a through analysis of the threefold Inference in Indian Philosophy, See Dhruva, Trividham Anumanan 1919 pp.251ff
51. Cf. Keith., Indian Logic and Atomism, p.38
52. V.B., S.K., v. 4.5

Chapter-V

Puruṣa And Prakṛti

Puruṣa Exists

The Sāṁkhya system depicts prakṛti and puruṣa as absolute and independent entities; of these, puruṣa is beyond the perceptual experience.[1] The term puruṣa has been used in the Vedic literature to denote both the ātman which means the embodied being or personality and the Supreme creator.[2] Puruṣa is described in the S.K.,[3] as having two apparently contradictory characteristics. In the kārikā, puruṣa is said to have the controlling power (adhiṣthānāt) and in the other kārikā he is described as a mere witness (sākṣi). Since two types of puruṣas[4] are not accepted in the classical Sāṁkhya, it has to face the problem of reconcling the puruṣa, with the body complex with the other without body complex. The problem is complicated and scholars have not been able to solve it in a satisfactory manner.

The S. K., gives five proofs for the existence of the puruṣa[5] which may be summed up as follows:

1. It is found that colloctions serve the purpose of something other than themselves; hence all the compound objects consisting of three guṇas in the universe exist for the sake of another the puruṣa. The body, the senses, the mind and intellect are all not there for their own sake.

2. There must be one, as the reverse of what is composed of the three constituents. Here 'triguṇādi viparyayāt' is treated as an independent reason agreeing with G.P., who explains it with reference to the statement

of the S.K.,[6] that the spirit is different from the unevolved. The author of the Sā.Sū., has dealt with these in two separate sūtras viz., Saṁghāta parārthatvāt[7] and triguṇādi viparyayāt.[8] This would appear to support G.P.,'s interpretation which is also that of jayamaṅgala and the author of Sāṁkhyataruvasanta.[9]

3. There must be a controller of collocations.

4. There must a transcendental synthetic unity of pure consciousness to coordinate all the experiences. Non-intelligent prakṛti cannot experience its products. So there must be an intelligent principle to experience the worldly products of prakṛti i.e., an enjoyer is needed to enjoy. V.B.,[10] has explained bhoktṛbhāva in the sense of enjoyment through reflection (enjoyment without attachment) whereas V.M., has interpreted the bhokṭrbhāva in the sense of drastṛbhāva (passive observation). But both boktrbhāva and drastṛbhāva are not contradictory terms as some scholars consider and can go together. For example, a jīvan mukta puruṣa is indifferent to pleasures and pains, though he undergoes them until his prābdha karma is exhausted,[11] i.e. he is a bhoktā and a dṛaṣṭa in one.

And lastly, we find persons trying to obtain release from the threefold misery.[12] This desire for liberation implies the existence of one who is consciousness and free i.e., in a state other than the one of bondage.

The first four arguments seek to prove the existence of the soul as the controller and enjoyer of the world of composit things.[13] The last argument is based on the observed facts of the world which is striving for freedom and that itself is the Supreme goal.

Further Sā.Sū.,[14] claim that puruṣa exists since there is nothing to disprove it. Prof. Vadekar[15] has tried to show that the arguments employed in the kārikā fail to prove

the existence of the puruṣa as described in the other kārikā, since the two are contradictory. Anima Sengupta, discussing the problem, says that kārikās 17 and 18 stand for separate purposes and the 17th kārikā is employed to prove only the existence of puruṣa and not the indifference and neutrality of puruṣa.[16]

All composed objects are meant for someone else. The unconscious prakṛti cannot make use of them, hence all these substances are for puruṣa on self. The body, sense organs, mind and intellect are only the tools of the puruṣa. The three guṇas, prakṛti and the subtle body, all serve the puropose of the puruṣa. Evolution is teleogical. Its purpose is to work for the puruṣa. It is only in order that the puruṣa may achieve its purpose that prakṛti manifests itself in the form of the universe.[17]

The aggregate of things must exist for the sake of another. Even as a bed which is an assemblage of different parts is for the use of the man who sleeps on it, so this world which is an assemblage of five elements is for another's use. There is a self for whose enjoyments, this enjoyable body consisting of intellect and the rest has been produced.[18] Das Gupta says that because an assemblage of things is for the sake of another, "because there must be an entity different from the three guṇas and the rest (their modifications), because there must be superintending power; because there must be someone who enjoys; and because of the existence of active exertion for the sake of abstraction or isolation (from the contact with prakṛti) therefore the soul exists"[19]. The first argument is from design or teleology by which is inferred that there must be some other simple entity for which these complex collocation of things are intended.[20] Substance are composed of three guṇas hence it is necessary for the purusa also

to co-exist. Puruṣa is the witness of these guṇas and is himself beyond them. The things composed of the three guṇas prove the existence of the puruṣa who is not made of the three guṇas and is beyond them.[21] All knowable objects have the three guṇas and they presuppose a self who is their seer devoid of guṇas.[22] There must be one, as the reverse of what is composed of the three constituents.

Here, triguṇādi viparyayāt, is treated as an independent reason agreeing with G. P., who explains it with reference to the statement of the S.K., that the spirit is different from the unevolved. Das Gupta says that all the knowable is composed of just three elements; first, the element of sattva or intelligence stuff causing all manifestations, second, the element of rajas to actualize. Now such a prakṛti, composed of these three elements, cannot itself be a seer. For the seer must be always the same unchangeable, actionless entity, the ever present even constant factor in all stages of our consciousness.[23] There must be a presiding power, a pure consciousness which coordinate all experiences.[24] There should be a pure consciousness which is capable of synthesising, of creating harmony among all the experiences. All knowledge depend upon the knower. Puruṣa is the substratum of all practical knowledge. He must be present in all kinds of affirmations and negations. There can be no experience without him.[25] Das Gupta holds that there must be a Supreme background of pure concisouness, all our co-ordinated basis of experience. This background is the pure actionless puruṣa, reflected in which all our mental states become conscious.[26]

Since prakṛti is non-intelligent,[27] there must be some one to experience[28] the products of prakṛti.[29] Unconscious prakṛti cannot make use of its own creations. A conscious element is needed to make use of them, prakṛti is the one

be enjoyed, hence there must be someone to enjoy it. All the objects of the world create either pain or pleasure or indifference, but there must be some conscious elements to experience these three types of feelings. This establishes the existence of puruṣa of self.[30] Fourth argument since prakṛti is non intelligent, there must be one who enjoys its pains and pleasures. The emotional and conceptual determinations of such feelings are aroused in consciousness by the seeming reflection of the light of puruṣa.[31]

There is the striving for liberation (kaivalya) which implies the existence of a puruṣa with qualities opposed to those of prakṛti. The longing for escape from the conditions of existence means the reality of one that can effect the escape.[32] In the world there are many individuals who endeavour to gain freedom from the pains and displeasures of the world. For the desires of salvation to exist, persons are needed who may wish for salvation and make effort to attain it. For there to be any prayer, there must be some to pray. Hence, it is necessary to accept the existence of the puruṣa.[33] The first four arguments seek to prove the existence of the puruṣa. The first four arguments seek to prove the existence of the soul as the controller and enjoyer of the world of composite things.[34] There is a tendency in all persons to move towards the oneness of puruṣa, to be achieved by liberation, there must be one for whose sake the modification of buddhi are gradually withheld, and a reverse process set up, by which they return to their original cause prakṛti and thus liberate puruṣa.[35]

Plurality of Puruṣa

The Sāṁkhya envisages the existence of innumerable souls.[36] And there are arguments for the plurality of purusa put forth in the S.K.,[37] it may be useful here to keep in mind that the S.K., applies properly to the materially

constituted empirical selves though it is not explicity said in the S.K., and not to the pure unchanging puruṣa. Dr. Radhakrishan has rightly pointed out that the Sāṁkhya arguments for the existence of puruṣa turn out to be proof for the existene of the empirical individuals and not of the transcendental subjects. Let us see the arguments that establish the multiplicity of the puruṣa. Sāṁkhya system recognises plurality of purusa agreeing with Advaita view. The Sāṁkhya argues the ātman, the spirit, the subject, the knower. It is neither body nor the mind-intellect equipment, manas nor ego (ahaṁkāra) nor intellect (buddhi). It is not a substance which possesses the quality of consciousness as is held by the system of Nyāya-Vaiśeṣika. It is consciousness which is pure and innumerable.

The puruṣas have different sense organs and motor organs and they undergo death and birth separately. If the soul were just one, the knowledge gained by one would mean the knowledge gained by all i.e. liberation of all. The above argument, strictly speaking is not helping to prove the plurality of the puruṣa which is explained in the kārikā.[38] It is applicable only to the puruṣa who has a body complex since birth and death are related only to the body complex.

Diversity in activities in the universe is because of the multiplicity of puruṣa. If it were only one, the activities of men will be the same and simultaneous and the characterizations of human beings as sāttvika, rājasa and tāmasa, will not occur. Here the varieties of qualities and characters are the proof for the multiplicity of the puruṣa.[39]

The last evidence in favour of the multiplicity of the puruṣa is that from the time of birth, some are happy with goodness, sattva, dominant in them e.g.. superhuman beings and saints; some are with rajas dominating e.g.: ordinary men and yet others with the tamas aspect prominent in them e.g. beasts etc. This is because of the difference in guṇas which remain in their subtle forms as liṅga śarīra at the time of transmigration.

Based on the arguments that are given above, it may be useful to remember the character of puruṣa here. In the S.K.,[40] it is described that the puruṣa is opposite and yet similar to the avyakta as characterized in the kārikā.[41] One cannot be silent on the contradictory statements regarding the puruṣa both as enjoyer and as a neutral witness. It is impossible to imagine that the author of the S. K., was not aware of it. To have the concept of the selves more clear we have to have a wider perspective. So we have to assume that the characterization of the puruṣa in the kārikās is comprehensive and brings under its purview not only the puruṣa who is passive, neutral etc., but also the jīvas having body complex.

The Characteristics

The characteristics of puruṣa are explained as entirely different from the characteristics of prakṛti and its evoluates[42] and they are opposed both to vyakta and avyakta in some respects. The nature of puruṣa seems to be similar to that of vyakta and avyakta in certain aspects and it appears as what it is not.[43]

Witness

Prakṛti exhibits its nature before the spirit, and the sentient puruṣa becomes the witness to the activities of prakṛti, it is only the witness-and nothing more of the three states of dreamless sleep, dreaming and waking which really pertain to buddhi.[44]

Isolation

The final and absolute removal of all the three pains is isolation. Puruṣa is the isolated one and thereby it is

also free from the characteristics of the twenty-four principles.

Neutral

All the guṇas as studied earlier may change depending on circumstances. Puruṣa, being devoid of all gunas, is neither having their characteristics nor the manifestation which comes from these characteristics. It is devoid of both pleasure and pain and is therefore udāsīna (netural).

Spectator

The explanation for the 'witness' is to be taken here. The nature of being the witness justifies the attitude of the seer also.

Passive

Puruṣa is inactive, free from desire, disinterested and indifferent.[45] The term akartā or passive used in the sense that though puruṣa is really conscious, it acts as if it were unconscious like prakṛti. It helps to clear the doubt as to how a conscious principle could have inactivity or non agency. The seeming agency of puruṣa is from the influence of prakṛti, through the proximity to buddhi. Sāṁkhya lays stress on the multiplicity of puruṣas. All are infinite, unchangeable, all pervasive, and eternal puruṣa is only consciousness and not bliss, for bliss is a product of the sattva guna which belongs to prakṛti. The plurality of spirits follows from the distributive nature of the incidence of birth and death of the endowment of the instruments of cognition and action, from bodies engaging in action not at the same time and from the differences of the three constituents the different portions of the guṇas producing different entities such as saints, ordinary men, and beasts.[46]

Sāṁkhya does not tell us whether there is any way of distinguishing between the puruṣas.[47] In the Sāṁkhya philosophy, the puruṣa is free, inactive and of the nature

of consciousness. It is beyond space and time, merit and demerit, attachment and detachment. It is reflected in the intellect.[48]

Eternal time and eternal space are, according to Sāṁkhya, forms of prakṛti. Since we have no perception of infinite time or infinite space, our conception of time and space is said to be constructed by the understanding. Events stand in relation to time and space which appear as limited when conditioned by these events. The ever-changing nature that we cognize as sequences is, in reality, a function of buddhi. Time and space are relations binding the events of the development of prakṛti and are said to arise from the ākāśa continuum.[49]

We have learned that Sāṁkhya philosophers hold the world is not the result of any act of a creator God. It had no beginning in time and it will have no ending. Its subsiding into undifferentiation in the equilibrium of the guṇas in the pralaya state is but a temporary condition of rest and it will rise again at the disturbance of the three eternal substances. The world is, therefore, not the result of the fiat of a deity, but is the product, rather, of an unending influence on prakṛti, deriving from infinitely numerous individual puruṣas, an autonomy of selves in a transcendental world. The puruṣa themseleves are not active; they are permanent, changeless, and pure consciousness.

The characteristics of puruṣa are opposed in nature to prakṛti. Prakṛti is non-conscious activity while puruṣa is conscious inactivity. Prakṛti is blind, but with the guidance of puruṣa the manifold world comes into being. The S.K., compares this union of puruṣa and prakṛti to "the association of a lame man and a blind man the lame man with good vision is mounted on the shoulders of a blind man of sure foot, the former directing the latter, and thus the purpose

of both spirit and nature are realized.[50]

Nature of Puruṣa

There are different derivations for the term puruṣa-it is from the root "pu" 'to purify'. It is purāṇa because it is old. It is puriśete because it rests in the body and is purohita because it serves as director.

The exact nature of puruṣa, the super puruṣa,[51] is, however, very difficult to comprehend and it is described as being devoid of characteristics.[52] Its nature is absolute conciousness. It is different from the body, the senses, the mind and the intellect and it can never become an object of knowledge. It is an uncaused, eternal and all-pervading reality which is essentially free from all attachments and unaffected by all objects.[53] That puruṣa exercises an unceasing influence[54] on prakṛti to make it active and alert shows the former's consciousness. It is itself not active, it is comtemplated as a mere spectactor and never does it associate itself with anything other than prakṛti. It is said that the mere presence of the same is enough to move prakṛti to all its activities.

Puruṣa is originally in a state of pure spiritual existence, freed from attraction of prakṛti and from the desire for material life and is passive. Later it seems attracted by the glamour of prakṛti.[55] The manifested prakṛti then is found as cetana and puruṣa is found as prakṛti. The liberated puruṣa, however, will be identical with the super puruṣa in all respects.[56]

From the Cārvākas to the Vedāntins, there are many schools of philosophy and each of them has its own theory of soul.[57] "The Sāṁkhya view of puruṣa is determined by the conception of ātman in the Upaniṣads. It is without beginning or end, without any qualities, subtle and omnipresent, an eternal seer, beyond the senses, beyond

the mind, beyond the sweep of intellect, beyond the range of time, space and causality, which form the warp and woof of the mosaic of the empirical world. It is unproduced and unproducing. Its eternity is not merely everlastingness, but immutability and perfection. It is of the form of consciouness (cidrūpa). Puruṣa is unrelated to prakṛti. It is a mere witness, a solitary, indifferent, passive spectator.[58]

Three states of Puruṣa

The Upaniṣads shed the study of the three states of man, viz., waking, dream, and deep sleep.[59] Of the three states of puruṣa, puruṣa makes the rounds of the three states because there are impressions left in the actions of the walking state which draw it back from deep sleep.[60] In the walking state of puruṣa expresses itself through the senses and the food sheath. Since the puruṣa is agent of this dream world there are no impressions remaining as in waking state.[61] The second gives an analysis remarkably close to the later Sāṁkhya on enumerating twenty five principles. In the dream state prāṇa retires from the senses and the puruṣa then constructs, dream body and all things of this world; and so experiences pleasures and pains. The dream state, he is considered a transition state between 'this world' as Bṛ. Up., terms the waking state, and the other world; the world of death, the next-world where one retires in deep sleep.[62]

Theory of Causation

The chain of causation in the Sāṁkhya is based on the principle that a thing which is non-existent in some form or other cannot be brought into existence any time and whatever is existent in one form or other can never be made non-existent i.e.,[63] the non-existent cannot be made existent and the existent can never cease to be.[64] This is the satkāryavāda or pariṇāmavāda of the Sāṁkhya which

accepts the latent existence of the effect in the cause, before it is apparently manifested. "Causation means the appearance or manifestation of a quality due to certain changes of collocations in the causes which were already held in them in a potential form. Production of effect only means an internal change of the arrangement of atoms in the cause, and this exists in it in a potential form".[65] If the effect were non-existent in the related cause, one could expect to extract oil from sand or turn blue into yellow. According to the Sāṁkhya philosophy everything should have a cause which would manifest itself subsequently as the effect. i.e., anything which is an effect should have a prior existence as cause.[66] If we thus proceed backwards from the gross manifest objects we have to go on in a regressus ad infinitum. The Sāṁkhya has overcome this difficulty by postulating prakṛti which is merely the name given to the ultimate cause the uncaused cause, the eternally existent one.[67]

The unevolved and the evolved effects are reals in the Sāṁkhya philosophy. The reality is neither mere 'being' nor mere change but systematic change or unity in continuity and the manifestation of the phenomenal world is only an evolution of the cosmic substance i.e. nothing new is created. The peculiarity of the Sāṁkhya theory of causation is that the cause is the implicit effect and the effect is the explicit cause.[68] It is a beginningless and endless process of continuum. The primordial cause is unmanifested (avyakta) and the effects are manifested (vyakta), both are sat and not asat, the manifested world is sat. In this theory of cause and effect, cause is given more importance than effect in this material world. For example, fire is the cause of smoke and if there is smoke in a place, fire is bound to be there. On the contrary if fire is found in a region

it does not mean that smoke too has got to be there. e.g., red hot coal. Ontologically the cause is superior to the effect and hence the relationship between the cause and effect is one of identity with the appearance of difference.[69]

In the S. K., as well as in the V. B., we find five reasons for recognising the existence of 'being' which would be explained later. Keith has suggested that the five reasons can be reduced to three.[70] According to him the first three reasons for establishing "sat" embrace the other two in them. He describes that (1) non-being cannot produce anything, (2) the effect is made up of the same materal as that of the cause and (3) that specific cause is able to produce only a specific effect.

Non-being is not productive

Asat (non-being) cannot be a kāraṇa (potential cause) which is capable of producing sat (being). In other words, whatever does not exist cannot be brought into existence. Therefore, the effect, duly to be manifested, should be in the cause in an unmanifested subtle form. We have never heard milk as extracted from the sand. Non-being is divided into two types atyantāsat, that which is not there at any time like the horn of the human beings and khyātasat, which survives only in name as mirage (marumarīcikā).[71] Thus it is clear that asat cannot be the cause of the world which is sat. In this explanation of asadakaraṇāt the Sāṁkhya differs from the other systems like the Nyāya, the Buddhism and the Vedānta.[72]

Accroding to Buddhism nothing lasts more than a second and there will be no countinuity between the cause and the effect. The cause lasts for a second and disappears. It holds that sprout comes only after the annihilation of the seed and a pot becomes present after the annihilation of the mud. On the contrary the Sāṁkhya holds that what

happens is not the annihilation but the evolution of the 'being' the seed and the mud. Advaitins accept only vivartavāda; the pariṇāmavāda of the Sāṁkhya is accepted only in the empirical sense and is rejected in the transempirical sphere by them. They proclaim that Brahman is truth and the world is illusory. Brahman will be the sole reality and the world of diversity and change as well as its root cause, mūla avidyā, will be reduced to mere appearance. What is empirically real may yet be transcendentally ideal. The Sāṁkhya denies it quoting the analogy of silver in the nacre which Advaitins frequently use. The Nyāya view is contrary to the Sāṁkhya view. There the effect is defined as counter entity of antecedent non-existence.

Related with cause

The term upādāna[73] stands for cause and grahaṇa or the cause stands for its relation to the effect,[74] thus the compound word upadānagrahaṇa means the relation of the cause with the effect. i.e., the product is not different from the material of which it is composed, and there should be a material cause, mud for pot. When one wants butter, it is only milk that is sought after and not water because only the former are related as cause and effect. G.P., explains the term upādānagrahaṇāt[75] as "recourse to the appropriate material cause. he who wishes to make curds will have to use milk and not water, and such being the case, the effect which we hold or infer must proceed from something similar to itself, and consequently prove its pre-existence in that efficient cause. The relation between cause and effect is the generation of effect but there can be no relation between cause and a non-existent effect.[76] Paramārtha[77], Candrikā and Māthara agree with G.P., V.M., give here an interpretation which is different from that of

G.P. The upādāna stands for cause and grahaṇa of the cause stands for its relation to the effect so that the compound upādānagrahaṇa means definite relation of the cause with the effect.[78] This view is supported by Jayamaṅgalā.

Any means cannot account for any effect

It is inconceivable that any means can contribute to any effect. If the effect could be produced without being related to the cause, then, every effect would arise from every casuse without restriction.[79] We find that the seeds do not give birth to plants other than those related to the seeds.[80] The effect exists even before it comes into visibility in a particular form of it i.e., it is sat.

Cause will produce only what it is capable of producing

A particular effect can be produced only by a particular cause because the latter possesses the potency for it. Otherwise any cause could produce any effect. The weaver cannot make anything other than cloth and the potter cannot make anything other than pot.[81] The production of what is possible can be done only by what is competent to cause such productions.[82]

Effect is non different from the cause

The product is present in the cause as its subtle material.[83] It restates the second reason upādānagrahaṇa. The cloth is not different from the yarns because it subsists in the yarns, likewise, seed is the cause of the tree and the tree is the effect. Both the seed and the tree-kāraṇa and kārya-are sat.[84] V.B., understands that what is an effect is itself a cause in relation to some other effect[85] and the destruction of the effect is only its appearance in some other form.[86]

Prakṛti

In Sāṁkhya the analysis of experience and existence

is as important as the knowledge of the transcendental self. The system makes a naturalistic approach to the phenomenal world and explains the same with reference to primordial subtance called prakṛti, which comes under the second of the four major categories mentioned earlier ("That which is not produced but produces"). Prakṛti is the material principle.[87]

The Sāṁkhya doctrine has taken up the task of explaining how the world of multiplicity has gradually come into existence through the process of evolutions from prakṛti. The term prakṛti is from root 'kṛ' together with prefix 'pra' meaning 'making or placing before or at first. The Sāṁkhya explains the emergence of the manifest from the unmanifest, the evolved from the unevolved. The Sāṁkhya conception of prakṛti as an indeterminate homogeneous entity is rooted in the Upaniṣads which often describe the ultimate reality as an indeterminate being. "In the beginning this was indeed non-being. From that, verily being sprang up. That of itself assumed a self."

Prakṛti exists

There is no direct proof for the existence of prakṛti. Prakṛti is not non being in the sense that it does not exist but in the sense that it is ever changeful and is the principle of change and differentiation. In the world of ours we take many objects as existent even if their existence were not proved directly. For instance, we do not take an object as invalid just because it is seen only through the lenses. If one fails to get real cognition through perception one may obtain it through some other means, say, inference or valid testimony. The weight of the Himālayas is unknown. nevertheless, one cannot say that it has no weight.[88] It is the same regarding the existence of prakṛti. Before we discusss the relationship between the inanimate prakṛti and

puruṣa, the sentient being, we have to see what are the reasons which affirm the existence of prakṛti.

The S.K., gives five reasons.[89]

1. Finite nature of specific objects

Any manifested thing has a measure or dimension and the finite nature of specific objects need an infinite objects as origin to be shaped later. The finite cannot be the cause of the universe.[90] The manifested pot is nothing but clay before such manifestation. The indefinite threads give form to finite cloth.[91] The unmanifest, is the root cause of all products. It is a known fact that the effect is existent in its cause. The limbs of the tortoise, are there when emerging out of its body. The effects, jar, crown or emerging only from their causes. The evolved principles show that they have numerical measure and finite nature and leads to the establishment of the need for assuming a source i.e., prakṛti for these finite evolutes and the indefinite prakṛti is to be the cause.

2. Homogeneity

The evolved principles and their manifestations are manifold in the sense that they consist of pleasure, pain and delusion, the character of sattva, rajas and tamas respectively in different proportions. Though differing from one another in the nature of their guṇas these elements have one common characteristis that of possessing three guṇas and they should have a common source to be evolved there from and also have a homogeneous source consisting of the three guṇas.[92] For example if sandalwood is broken, the fragments may be numerous but in the nature of being sandalwood, it is one. Thus the need for a common source is met and prakṛti is assumed as the primary source.[93]

3. Effect produced through energy

Production presupposes the presence of energy. Energy

is always productive i.e., the production of an effect is possible only because of energy which is in the cause in a subtle form. A potter is able to make a pot and the weaver is able to make the cloth and the weaver can never make a pot and this is because of the absence of energy that they should possess for making the cloth and pot respectively. The evolved principle does not come out of nothing but energy which is there to produce the manifest i.e., prakṛti which is unmanifest is the energy and is said to be the creative medium.

4. Cause and effect are separate

The differences between cause and effects are visible in the world. The cause and effects are related and the effect remains in its unamnifested stage in the cause. For example, oil is there in sesame and not in sand. Moreover, in the characters of both effect and cause, differences are there. A jar is competent to hold water or honey whereas the clay is incapable of that, though jar and clay are effect and cause respectively. Paramārtha has illustrated this by the examples of clay and pot and thread and cloth. So the products intellect etc., are to be taken as different from their cause. A cause is a must for the evolvement of principles and prakṛti is this cause. Hence there is nothing wrong to assume prakṛti as the cause of the world though the effect and cause differ as said.[94]

5. Universe is unchanged

In the period of dissolution (pralaya), the five gross elements and the eleven organs of sense and action resolve themselvs in to the five subtle elements and have no longer any difference. Further mahat is reunited to nature and ceases to be differentiated. After the dissolution also it is said that prakṛti remains as the cause in the form of equilibrium of guṇas later on disturbance arose in prakṛti

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and as a result of that a process of unequal aggregation of the guṇas in varying proportions took place which brough forth the creation of the manifold.[95] It can never perish as it is not created and also because it is rootless and is eternal body.[96] The unity of the universe points to a single cause and this cause is prakṛti. We have to admit that there is no direct proof for the existence of prakṛti. Prakṛti is not non-being in the sense that it dos not exist, but in the sense, that it is ever changeful and is the principle of change and differentiation.

Nature of prakṛti.

The Sāṁkhya philosophy is built on the two principles prakṛti and puruṣa. Puruṣa has no qualities and is, in nature and character, different from prakṛti in its vyakta and avyakta forms.[97] In the material world, the things, we find, have the properties of the guṇas in their subtle states, therefore, their sources also should have the same properties. This supports the theory that nothing can come out of nothing. The cloth is nothing but the collection of threads in some particular form and the absence of threads in no way becomes the means of cloth.[98] The real alone can be the cause of the real.[99] The manifest world having the qualities of guṇas should have a cause to come to the present shape as we perceive it.[100] This cause should be something other than puruṣa because puruṣa's character, is not that of the manifested world and this cause is prakṛti, having the qualities of the three guṇas.[101] It is the state of the guṇas being neither less nor more, in other words, the state of not being combined together in the relation of less and more to produce effects. The world is series of cnanges and movements. Whenever a change occurs there must be some thing as its cause. A pot is the transformed form of clay i.e., clay is the cause of the pot.

Similarly take an ornament. It is the transformed form of its cause, the gold. A series of such causes and effects, each cause being the effect of a previous cause, thus takes us to the state where the first cause is nothing other than itself. It is the prakṛti of the Sāṁkhya, the causeless cause of the universe, both materially and effciently prakṛti is the cause of the world.

Prakṛti and her function

Prakṛti is the first and the ultimate state from which the world orginates and to which it resolves. It is also called pradhāna, a term orginally used in the context of yoga.[102] It is the equilibrium of the three guṇas[103] the union of opposites[104] which exist in a perfectly balanced and harmonious condition. It contains within itself the possibilties of all things and develops in to the aparatus of thought as well as objects of thought.[105] Though we do not know the real nature of prakṛti it is the symbol of the never resting active world stress. It is a mere name[106]. It is devoid of sound and touch and form but all pervading,[107] establishing the simultaneous causality of prakṛti. Prakṛti is described in the Yo. Sū., as that "which never is, nor, is not, that which exists and does not exist, that in which there is no non-existence, the unmanifested without any specific mark, the central background of all.[108] It goes on acting unconsciously without any thought out plan, working for ends which it does not understand.[109]

We have already examined the nature of prakṛti and seen how prakṛti which is the cause of all is in its original nature inanimate and helpless until it comes into contact with the sentient puruṣa. How these principles function together to fulfill their purpose are discussed earlier.[110]

Three Guṇas

In Sanskrit language, guṇa has three meanings : quality, rope and not primary.[111] The Ultimate and subtle entities are not qualities but are constituent factors. Sāṁkhya does not allow for the separate existence of qualities. They are called guṇas (or quality), since prakṛti alone is substantive and these are merely elements of it.[112] The B.G., contains a number of ślokas illustrating the characteristics of the guṇas. According to the B.G., the guṇas are the products of the prakṛti where the classical Sāṁkhya holds them to be constituents.[113]

The world is a series of changes and movements. Whenever a change occurs there must be some thing as its cause. A pot is the transformed form of clay i.e. clay is the cause. Similarly take an ornament. It is the transformed form of its cause, the gold. A series of such causes and effects, each cause being the effect of a previous cause, thus takes us, to the state where the first cause is nothing other than itself. It is the prakṛti of the Sāṁkhya, the causeless cause of the universe, both materially and efficiently. Prakṛti is the cause of the world.[114]

The guṇas are held in a state of equilibrium in prakṛti and there is no manifstation at any characteristics or modifications there. This state of equipoise is absolutely indeterminate, undifferentiated and homogeneous and it exists only as the possible source of energy of the whole world. Just as a forest is nothing but an assemblage of different species of trees, even so prakṛti is nothing but an assemblage of the three ultimate reals set in a state of avyakta non-manifestation. This state of equilibrium is absolutely indeterminate and indefinite and it is called prakṛti.

Once the equilibrium of the three guṇas disturbed, the evolution takes place. It is the first and the ultimate state from which the world originates and to which it

resolves. The guṇas which are dissimilar and diverse in character function for the sake of the puruṣa and not for themselves as in the case of a lamp with its three components jointly causing it to burn. It is clear that mere oil cannot produce light, mere wick also fails to illumine a pot and fire cannot burn without a medium. Though these three may be ruinous to each other in their inherent qualities, in union, they give rise to the burning lamp. Similarly sattva, rajas and tamas though possessing contradictory characteristics jointly work for the good of puruṣa.

In the search of the cause of creation we have to follow the chain of cause and effect. Sāṁkhya follow the theory of satkāryavāda. According to this, the cause and the effect are identical and the effect is only the developed cause. In this way Sāṁkhya argues for the acceptance of prakṛti as the cause of the world. From the existence of the world it has to be assumed that there should have been a contact between puruṣa and prakṛti at the beginning to start evolution. It is said that evolution proceeds from the disturbance of the equilibrium of the guṇas and it results in the predominance of one of the constitutions over the other. If the prakṛti were not disturbed from the original state of equipoise there would not have been any chance of having an evolution of the matter. What is the cause of the disturbance? Any one familiar with the Sāṁkhya philosophy can answer that it is puruṣa and puruṣa alone. This theory is questioned by some and they have tried to interpret Sāṁkhya theistically by possessing a God one above the puruṣas or a God representing all the puruṣas to disturb equilibrium of the guṇas. Because of the 'desire' of the God the evolution takes place. Such a view is held by V.B., in his Sā.Sū., and Mudumbi Narasimhacārya in his commentary on the S.K.[115]

V.B., who belongs to 16th century A.D., introduced some important changes in the Sāṁkhya doctrine. He treated the three guṇas as types of reals or super subtle substances. Originally the notion of guṇas were aplied to different types of good and bad mental stats, by a mysterious process of mutual increase or decrease to form the objective world on the one hand and the totality of human psychosis on the other. A systematic explanation and rational interpretation of the guṇas were given by V.B., for the first time. The dynamism of prakṛti is born of the guṇas-sattva, rajas and tamas-which form its very stuff. The concept of guṇas is very basic to the Sāṁkhya philosophy. When the original Sāṁkhya doctrine was formulated, there was a real vagueness as to the conception of guṇas. Since they are the cause of the puruṣa's being bound to this phenominal world, the idea of a rope with its three stands is appropriate. Since the guṇas are not the prime cause, but are the effect of prakṛti, they are fittingly referred to as not primiary.

Guṇas and their contradictory traits

The most distinguishing characteristic of the Sāṁkhya philosophy is its guṇa theory. It holds that all objects of this phenomenal world are the products of the combinations of the three guṇas in different proportions. The term guṇa is derived from the Indo-European base 'gere' 'twirl wind'. Hence the term is used to mean a single thread or strand of a cord, that is constituent of prakṛti. The three guṇa viz., sattva, rajas and tamas are of the nature of pleasure, pain and dullness and productive of manifestation, activity and restriction and among them they domineer, rely, produce and consort in turn.[116] Everything in the world is due to the interaction of three guṇas which have infinite manifestation and they are the sole productive source of this universe. The guṇas are not the adjectival qualities[117]

of prakṛti but are rather the component factor of prakṛti which is the first cause of the universe[118] and the said guṇas are entirely different from the concept of guṇa of the Nyāya Vaiśeṣika systems.

Sattva is considered to be light and illuminating and rajas to be exciting and restless and tamas heavy and enveloping. Sattva is prakāśa i.e. presentative and laghu or light as distinguished from times and it is said that sattva is of two kinds i.e. malina sattva and miśrita sattva. In both the sattvas, rajas and tamas are included. V.B., and V.M., have given an example to illustrate this function of the guṇas by presenting a lovely woman who excites the feeling of pleasure in the beloved person, the feeling of pain in the co-wife and the feeling of delusion in the disappointed person.[119]

The guṇas seem associated with and dissociated from the puruṣa, they act as ropes for binding puruṣa and work in subordinaton to puruṣa whose interests they serve. They operate always one dominating the others though at the same time depending on them. As soon as one weakens due to some reasons, the other guṇas alone become active and predominant, and the character of a man depends also on a true balanced relationship of the three guṇas, that are ultimately to be traced back to avyakta which is eternal.[120] In the Sāṁkhya, prakṛti is a postulated something that exists, and that produces even everything without 'being' itself produced.[121]

V.B., says that the guṇas remain equilibrium in their absolute nature of being just guṇas in prakṛti which is the equilibrium of the three constitutes without manifesting their special characteristics of sattva etc., and this state of remaining in the absolute state without causing the emergence of the special attributes like sattva etc., is their

real nature.[122] Thus agreeing with V.B., who differs in many points from V.M., and according to Das Gupta[123] it is very difficult to say who is right in the interpretations of the guṇas. Guṇas are treated as subtle substance or reals for the first time by V.M., in his T.K., and V.B. in his S.P.B. It is to be noted that while V.B. has given a detailed account of them and when V.M., asserted that they cannot be created or destroyed.[124] G.P., is silent about them. The views of V.B., are appreciated by the modern philosophers including Das Gupta, Datta, Radhakrishnan etc. Garbe and Keith likewise tend to interpret the guṇas as meterial constituents or real although both admit the ambiguity of the kārikā in their reflections of the point.[125]

The GPB., T.K., Yukti Dīpikā, Jayamaṅgalā and Paramārtha's Chinese version interpret the same simile in terms of the joint functioning of the wick, oil and flame of a lamp producing light even though each has a different make up.

puruṣa and prakṛti[126]

The Sāṁkhya asserts the existences of puruṣas freed from all the accidents of finite life and lifted above time and change. The Sāṁkhya regards the knower as puruṣa and the known as prakṛti. The self is defined as pure spirit, different from the body or prakrti. If it were liable to change, knowledge would be impossible. Prakṛti and its products are not self manifested but depend for their manifestation on the puruṣa. Puruṣa is incapable of movement and on attaining release it does not go anywhere. It is not of any finite size since then it would be made of parts and so be destructible.[127] The presence of the puruṣa disturbs the balance of the internal forces of prakṛti. Puruṣa, by its mere proximity, exerts its magnetic influence on prakṛti which sets itself emotion to reach Puruṣa. The

interaction of puruṣa and prakṛti is the main cause of this world. The relation between puruṣa and prakṛti is a mystery which engulfs us all alike and we cannot penetrate its unintelligibility.[128]

The association of prakṛti and puruṣa

We have stated earlier that prakṛti and puruṣa are two realities in Sāṁkhya, prakṛti is the predominant substance from which all the forms and energies evolve with the association of puruṣa. What is the aim of prakṛti once it gives rise to evolution? The only aim of prakṛti is to secure freedom for puruṣa, by showing him, her real form, in one way or other. It is said that the company of both puruṣa and prakṛti has neither a beginning nor an end. Even before the evolution the puruṣa was existing. Prakṛti is eternal, it can never perish and so it could never have been created. The twenty-three principles viz., mahātattva, ahaṁkāra, manas, pañca karmendriyas, pañca jñānendriyas and their tanmātras are the products of prakṛti. The products are caused as they are dependent on prakṛti which is independent though with out puruṣa it is inactive. The products are limited in number, in space and time, while prakṛti is one all pervading and eternal. Prakṛti is not a product yet it brings every manifet thing into existence. It is the support of all things, yet it is unsupported; it absorbs all things, and yet it is not absorbed by anything else. It is unanimate, unintelligent, immobile, productive etc. The whole creation of the universe, is the modification from mahat to mahābhūta brough out by prakṛti which works for the emanicipation of puruṣa though not for its own ends. The duty of prakṛti ends when she completes the work for the emancipation of puruṣa . The relationship between the non-sentient prakṛti and sentient puruṣa is interesting. The S.K., gives a few examples to this effect.[129]

The association of the two, prakṛti and puruṣa, is like that of a lame man and a blind one, for the purpose of a journey. Puruṣa is pictured as a lame man having only eyesight and prakṛti as a person having the power of movement but lacking in vision. A change combination of the lame and blind in co-operation, helps them to reach their destination. Similarly prakṛti with the help of the sentient puruṣa works for their common goal the liberation of puruṣa.[130] A question likely to be asked is how insentient prakṛti can work for the puruṣa. Sāṁkhya answers in the kārikā fifty seven.

There are instances in the unvierse where the insentient objects are working for the sake of sentient objects. It is found that milk flows from the udder of the cow, for the nourishment of the calf. Then prakṛti becomes useful to puruṣa to get emancipation just, in the same way as the insentient milk becomes useful to the calf as nourishment. Prakṛti works for the puruṣa and feels satisfied by that. Her act is not selfish. She never acts for herself, everything is for others and the only aim of hers is to liberate puruṣa from worldly life. Just as a person who after fulfilling his mission gets interested in another mission, the act of prakṛti also cease to be, for the liberated puruṣa though her work is a continued process, in as much as, she acts for other puruṣas who are yet to be liberated. Prakṛti is found compared to a dancing girl in the S.K.[131] A dancing girl dances for the spectators. After having shown her talents and ability she gets away from the stage and comes back to the stage only if summoned by the audience again.[132]

Prakṛti is one who has extreme delicacy. After exhibiting herself to a spirit or puruṣa and realising that she is seen, prakṛti does not show herself any more to the spirit. In this matter prakṛti resembles a woman who does

not like to expose herself to the man devoted to her, once she has been seen by him, committing adultery. We have seen some of the classical examples with which Sāṁkhya tries to establish the association of prakṛti and puruṣa and maintain dualism as well. The example of the lame and the blind is inappropriate because both the lame and the blind are having consciousness, where as prakṛti is acetana. Flowing of milk from the udder of the cow for the nourishment of the cow also is not logical and is not helpful in explaining clearly the association of the two. Once we keep in our mind that these are only similes and need not give much importance to them, there will be no difficulty.

Speaking logically the atheistic Sāṁkhya loses its chance of argument by depicting prakṛti and puruṣa as independent and ultimate realities. The dualism of the Sāṁkhya, feel, may be more appropriate against a monistic background. The Sāṁkhya philosophy may not be free from the many problems therein, as for the concept of prakṛti is concerned, from the logical point of view. It may have defects which could not be explained logically.[133]

The avyakta and the three guṇas

The nature of prakṛti and puruṣa, as well as their relationship, is the crux of the whole doctrine of the Sāṁkhya system. Prakṛti has been given such importance in this system that some of the critics were bold enough to ask the questions: "Was the substantiality of prakṛti not enough for the purposes of the Sāṁkhya?", and "Why did they strive to introduce puruṣa into the system to make so many inconsistencies in itself." Probably prakṛti alone, in the opinion of these critics, would have been more successful in explaining the scheme than prakṛti with an addition of innumerable puruṣas.[134] The terms vyakta and avyakta stand for the manifested and unmanifested

respectively. Of the twenty four principles prakṛti is avyakta[135] and the remaining are vyakta and they have both similarities differ from puruṣa in some aspects.[136] The are given below.

VYAKTA	AVYAKTA	PURUSA
Hetumat	Ahetumat	Ahetumān
Anitya	Nitya	Nitya
Avyāpi	Vyāpi	Vyāpi
Sakriya	Niṣkriya	Niṣkriya
Aneka	Eka	Aneka
Āśrita	Anāśrita	Anāśrita
Liṅga	Aliṅga	Aliṅga
Sāvayava	Niravayava	Niravayāva
Paratantra	Svatantra	Svatantra

Vyakta, The Managment

There is a cuase (hetumat). The term 'hetu' meaning 'cause' stands for both upādānakaraṇa and nimitta.[137] The manifest is with cause by which alone the gradual developments can take place.[138] The 'cause' is accepted because every principle is the cause of the succeeding principle which subsequently is the cause for the next one and so on. eg. intellect has as its cause prakṛti and egoism has intellect has as its cause. On the contrary nature is not the product of any cause and hence she is dissimilar to vyakta.

Non eternal

Vyakta represent twentythree principles that are not eternal, unlike prakṛti. Being products they have destruction though not in the sense of total anihilation because it is against the Sāṁkhya theory. The destruction is of their form as in the case of pot which after destruction joins its cause, the clay. At the time of dissolution the principles resolves themselves ultimately in nature.

Limited.

Mahat, ahaṁkāra etc., are all found in diverse ways in men. They are individualistic and unpervading whereas prakṛti is uniform and all-pervasive for it is common to all men.

Active,

Vyakta is active and is mobile in character. It is well known that the sentient faculty 'buddhi leaves one body which it had inhabited and subsequently occupies another as it needs a substratum but nature has no mobility though it has the activity of evolution.

Multiple

The evolutes like buddhi are many as they differ from person to person and the elements particularly gross elements, vary in their manifestations eg. the earth in pot, in jar etc.

Component

Vyakta is dependent on the cause because it itself is not different from the cause as in the case of the forest which is not different from the trees and the body which is not different from the sense organs etc.

Merging

Buddhi and the rest merge into their primary elements. All the twenty three elements are resolved into the twenty-fourth-nature which is the cause and the 24th prakṛti, is unmanifest and is not to be resolved in itself.

Conjunct

Mahat and the others are made up of parts (avayavaghatita). The elements earth, water etc. combine together but no such combination is possible between nature and its producets because essentially they are the same.

Dependent

The effects always depend on their cause. Mahat needs the presence of prakṛti without which it may become weak and also became incapable of producing ahaṁkāra. Thus every manifest principle though efficient as a cause to produce its related effect requires the assistance of prakṛti, for evolution and hence is dependent. But the unmanifest is independent.

Avyakta defined

Avayakta is the reverse of vyakta and hence its characteristics need no more explanation.

Similiartities of vyakta and avyakta

V.B., enumerates under kārikā ten, the dissimiliarities between the unmanifest and the manifest.

In the kārikā eleven their similarities and dissimilarities with puruṣa are explained. The manifest is said to be with the three guṇas indiscreet, objective, common, insentient and productive. Nature, the unmanifest, also has the same characteristics, and puruṣa is contrary to both vyakta and avyakta in these.

VYAKTA AND AVYAKTA	PURUSA
Triguṇa	Trigunaśūnya
Aviveki	Viveki
Viṣaya	Aviṣaya
Sāmānya	Asāmānya
Acetana	Cetana

How puruṣa is similar in characteristics to vyakta and avyakta is shown in the tabulated list given earlier.

Three guṇas

All the twenty three principles possesss the three guṇas because these are the evolutes of the avyakta prakṛti, possessing the three guṇas.

Indiscreet

Just as prakṛti is incapable of being distinguished from itself, mahat etc, are also combined in nature in a form that cannot be separated. Both evolutes and nature are the combination of guṇas and hence they are aviveki.

Objective

Manifest and unmanifest are objectivs to knowledge (cognition).

Common

The evolved, mahat and the others, are common to all individual selves, even as a servant who has many masters, each one of whom employs her and makes her work. It is the same with prakṛti; all individual selves use her at the same time. That is why it is said that they are similar.[139]

Insentient

The two types, the unevolved and the evolved are not sentient.

Prolific

Both vyakta and avyakta have this characteristic in common in the sense that mahat is able to produce ahaṁkāra and subsequently all the other evolutes so that the manifest is never devoid of similar and dissimilar products.

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1. Cf. Larson, Classical Sāṁkhya, pp. 182 ff
2. Cf. Ṛg Veda, 10.81.82,10.129.3 Also Bhagavad Gīta, 15.17,7.19 10.37, 11.5,48.74
3. S.K., v. 17.19
4. Ibid
5. S.K., v. 17
6. S.K., v. 11
7. J.R. Ballantyne, Sāṁkhya Sūtras of Kapila, 1.140
8. Ibid., 1.141
9. It is a recent unpublished commentary on the Sāṁkhya Karīkā by Mudumbi Narasimhacārya

10. He is the author Sāṁkhya pravacana Bhāṣya, a commentary on the Sāṁkhya Sūtras.
11. S.K., v. 67
12. S.K., v. 1
13. Anima Sen Gupta, The Classical Sāṁkhya, pp.01ff
14. J.R. Ballantyne, Sāṁkhya Sūtras of Kapila, v. 6.1
15. The Sāṁkhya arguments for the puruṣa, philosophical Quarterly, January 1960
16. Anima Sen Gupta, Op.Cit., p.102. Also see S.K.v. 77,19
17. R.N. Sharma, Indian philosophy, p. 194
18. Ibid., p.164
19. Dasgupta, Yoga as philosophy and Religion, p.24
20. Ibid., p.24
21. R.N. Sharma, Indian philosophy, p.194
22. Ibid., p.164
23. Dasgupta, Yoga as philosophy and religion, pp. 24, 25
24. R.N. Sharma, Indian philosophy, p.164.
25. Ibid., p.194, 195
26. Dasgupta, Yoga as philosophy and religon, p.25
27. See infra ch,viii
28. Ibid
29. R.N. Sharma, Indian philosophy, p. 164
30. Ibid., p. 195
31. Dasgupta, Yoga as philosophy and religion, p.25
32. R.N. Sharma, Indian philosophy, pp. 164-165
33. Ibid., p. 195
34. Anima Sen Gupta, The Classical Sāṁkhya, pp.01 ff
35. Das Gupta, Yoga as philosophy and religon, p.25
36. Sā, Sū, v. 1.149
37. S.K., v. 18
38. Radhakrishna, Indian Philosophy, p.321
39. S.K.,v. 13
40. Ibid., v. 11
41. Ibid., v. 10
42. Ibid., v. 11
43. For a wide study of negations, see Tuvia Gelblum, Sāṁkhya and Sartre JIP. Vol.1, Oct. 1970. pp. 75-82
44. S.P.B. 1.148

45. Cf. S.P.B. 1.163, 164
46. Ruth Reyna, Indian philosophy, p.149
47. Ibid., p. 149
48. R.N., Sharma, Indian philosophy, p.208
49. S.P.B., 11.10
50. S.K., v. 21
51. See Johnston, Early Sāṁkhya, pp.67-72
52. S.P.B. 1.49
53. S.K.v. 11
54. Zimmer, Op.Cit., p.326
55. Ibid
56. V.B., S.K., v.21
57. Sā. Sū., 1.138 to 164
58. Dr. Radhakrishnan, Indian Philosophy, Vol.2, pp.282,283
59. William beidler, The vision of self in early vedānta, p.25
60. Ibid., p.35
61. Ibid., p.21
62. Ibid., p.26
63. S.K., v.9
64. B.G., v. 2.16-Also see The Evolution of the Sāṁkhya school of Thought, p.42
65. DasGupta, A History of Indian Philosophy, Vol. 1.p.257
66. V.B., S. K., V.9
67. SPSV., 1.61.1.67
68. Mukerji, Sāṁkhya of the theory of reality, p.10
69. The Pañcadaśī, An Interpretative Exposition, pp. 44,45
70. Cf. Keith, The Sāṁkhya System, pp.89,90
71. V.B., S.K., v.9
72. Ibid., p.26,27
73. S.K., v. 9
74. V.B., S.K., v.9
75. S.K.,v.9
76. GPB., pp. 36, 37
77. Takakusu, Sāṁkhya kārikā studied in the light of its chinese version, the Op. Cit., p.12
78. T.K., p. 45
79. Ibid
80. V. B. S. K., v. 9

81. Ibid., p.25
82. SPB., 1.117
83. Ibid., 1.118
84. V.B., S.K.,v.9
85. Ibid., p.26
86. S.P.B., 1.121
87. Bibhu padhi, Indian philosophy of Religion, p.198
88. Cf. Takakusu, Op. Cit., p.21
89. S.K., v. 15
90. Ibid
91. Takakusu, Op. Cit., p.21
92. Cf. Wilson and Colebrooke, Essays and lectures chiefly on the religions of the Hindus, Vol. II.
93. Takakusu, Op. Cit., p.21
94. S.K., p. 165
95. Dasgupta, A History of Indian Philosophy, Vol, p.245
96. Cf., Wilson and colebrooke, Essay and lectures chiefly on the religions of the Hindus, Vol-II Op. Cit., p.61
97. Infra same Ch. VII
98. S.K., p.29
99. Ibid
100. Ibid
101. Cf. Mahadevan, The Pañcadaśī, An Interpertative Exposition, p.5
102. Johnston, Early Sāṁkhya, p.26
103. S.K. pp 10.36, SPB., 1.61
104. Yo. Sū., v. 2.18
105. Radhakrishnan, Indian Philosophy, Vol. 11, p.266
106. S.P.B., 1.68
107. Viṣ. Pu., 1.2.20-21
108. S.P.B., v. 1.76, Yo. Sū., v. 4.12
109. Yo. Sū., v. 2.19
110. S.K., v. 17
111. Francis V. Catalina, The study of Self concept of Yoga Philosophy, p.31
112. Swami Tapasyānanda, The Bhagavat, Sāṁkhya and Background, p.21

113. B.G., v. 14.7
114. S.K., v. 13
115. See details my article Mudumbi Narasimhacarya, Annals of oriental Reasearch, Madras University 1976
116. Yo. Sū., 2.18, Also SPH., v. 1.12
117. Ramakrishna Rai, Theism of preclassical Sāṁkhya p.50
118. Hiriyanna, Essential of Indian Philosophy, p.108
119. S.P.B., v. 1.127
120. Ibid., v. 1.61
121. Cf. Mx muller, The Six Systems of Indian Philosophy, p.290
122. Das Gupta, A History of Indian Philosophy, Vol, p.223
123. Das Gupta, A History of indian Philosophy, Vol, p. 223
124. Keith, The Sāṁkhya System, p.91
125. S.K., v. 13, The world arthata stands for puruṣa
126. S.K., v.13 see the respective commentaries of Kārikā thirteen
127. R.N.Sharma, Indian Philosophy, p. 163
128. Ibid., p.164
129. My article prakrit puruṣa samyogam, visalakerala Kerala, Bombay 1976.
130. Refer my article, concept of puruṣa in the Sāṁkhya philosophy Annalal of oriental research, Madras.
131. S.K., v. 57
132. S.K., v. 59
133. Refer my article Concept of puruṣa in the Sāṁkhya philosophy, Annals of oriental reasearch, Madras.
134. V.V. Sovani, A critical study of the Sāṁkhya system, Intro
135. John davies, The Sāṁkhya Kārikā of Iśvarakṛṣṇa, p.40
136. S.K., v. 11
137. GPB., p.40
138. S.K., v. 22
139. See Takkakusu, Op. Cit., p.16

Chapter-VI

Release

The special feature of Indian Philosophy is that it accepts liberation as its ultimate value. The aim of life is the complete and permanent emancipation from all these miseries of life. Partial and temporary relief may be obtainted by various means.[1]

Desire to know

Liberation from worldly bondage is everybody's goal in life and it cannot be attained unless and until a man, who is subjected to the threefold miseries overcomes them. It is an accepted fact that no enquiry is commenced without a definite purpose.[2] The Sāṁkhya philosophy here finds its purpose in providing adequate means to release one from suffereing, which will in turn lead one to liberation. Īśvarakṛṣṇa composed the S.K., for the benefit of those who desire to obtain the knowledge which will annihilate miseries.

Before establishing[3] the need for jgñāsā the S.K., refers to the following objections against the study of the Sāṁkhya philosophy.

1. It is said that if the scientific knowledge is a perfect device to remove all the miseries, and if, then, there were no miseries at all in this world, there will not be any need to study the philosophy.

2. Even admitting the existence of miseries if one is not eager to get rid of the miseries, the study becomes meaningless.

3. Accepting that there are these two the existence

of miseries and the desire to remove miseries, one entertains a doubt as to the efficacy of the study in as much as the miseries are eternal and there is the ignorance of the means which will eradicate the miseries.

4. Another objection is that even if the miseries could be annihilated through science, is not feasible if the subject matter of science cannot provide the adequate means for doing it.

5. And lastly if there are other easier means elsewhere available why should one try to have the philosophical knowledge to remove the miseries as it is comparatively more difficult.

S.K., holds that such a 'desire to know' is quite natural in the case of human beings. For example, there is the desire to get food when one is hungry, the desire for water when one is thirsty, the desire for medicine when one is ill and it is no wonder if there is the desire when one is miserable for ending miseries eternally. So the study is appropriate.

It is general practice with the ancient authors to begin the work with an auspicious word for its uninterrupted completion. If one questions the appropriateness of the first word duḥkha which denotes inauspiciousness, the answer would be that though the word brings the meaning of 'pain', the extirpatory means as leading to its removal is auspicious and so it is not out of place.[4]

Three fold miseries

The knowledge gained by inquiry results in the cessation of the immense suffereings and consequently brings happiness to the body completly and subsequently leads to liberation i.e., the discriminatory knowledge of the manifest, the unmanifest and the knowing one.[5] The term body complex is significant because the soul is free and devoid of suffereing and the miseries in life are all belonging to the body and not the soul though puruṣa feels that the misery is his as it is caused by his intimate association with the body.

The miseries are said to be of three kinds and are very similar to thsose found in the Viṣ. Pu., They are ādhyātmika, ādhibhautīka and ādhidaivika that which comes from within, that which comes from without and that which is due to a superhuman[6] cause respectively. The word tadapaghātake of the S.K., is read as tadabhighātake by V.B., and V.M., this does not alter the sense very much. Like all other systems the ultimate goal is to be free from all sufferings which are of three kinds viz., the ādhyātmika, ādhibautīka and ādhidaivika.[7]

Pleasures and pain

The earthly life is full of three kinds of pain. The first kind, called ādhyātmika, is due to intra-organic psychophysical causes and includes all meantal and bodily sufferings. The second ādhibhautīka is due to extra-organic natural causes like men, beasts, birds, thorns etc. The third, ādhidaivika, is due to supernatural causes like the planets, elemental agencies, ghosts, demons etc.,[8]

1. The natural and intrinsic, both bodily and mental (ādhyātmika).

2. The natural and extrinsic (ādhibhautīka).

3. The divine or supernatural (ādhidaivika).

The first includes bodily disease and mental infirmity or suffering. The second includes all pain derived from external causes of every kind. The third, as G.P., interprets it, may be either divine or atmospheric. "In the latter case, it means pain which proceeds from cold, heat, wind, rain, thunderbolts, and the like". This however, belongs to the second division. According to V.M., the third kind is from

the influence of the planetary bodies, or by being possessed by impure spirits, such as yakṣas, rākṣasas, etc. But in old time, the Gods of higher class, and not demons merely, were supposed to afflict men with disease and pain. In the Ṛg V., Gritsamada prays to Rudra that he may be freed from his bodily pains, which he affirms to have been sent by the devas or Gods.[9]

Natural pain ādhyātmika

It is a kind of misery that is felt by the body intrinsically and so is of two kinds.

1. Physical

Bodily disorder are caused by tridośa the wind (vāta), the bile (pitta) or (heat) and the phlegm (kapha). It is stated in the book of medicine that the part of the body below the navel is called the seat of wind, that below the heart is called the seat of heat (pitta) and all that is above the heart belongs to phlegm. It happens sometimes that the wind presses (against) the bile and the phlegm and then is produced a misery caused by the wind. The misery caused by the heat or by the phlegm is produced in the same manner.[10]

2. Mental

The mental pains are always caused by the separation of one's beloved or by one's feeling of hatred according to V.M.[11] It is because of kāma (desire) krodha (wrath) lobha (avarice) moha (affection) bhaya (fear) īrsyā (envy) viṣāda (grief) etc. We find in the B.G., the development of said desires from the attachment (rāga that brings out desire and from the unfulfilled desire ensues anger[12] and from anger arises infatuation and from infatuation comes confusion of memory and that leads to loss of reason, and finally follows complete ruin.[13] The various kinds of pains are inseparable from the body and all the known internal

remedies are of no avail against them. External pains which come due to some extrinsically modes are said to be of two kinds.

Extrinsically pain

It is the pain, which comes from external sources, and it is generally caused by men, birds, beasts reptiles and inanimate things. Miseries due to natural forces like heat, cold and rain are also included in this group.[14]

Superhuman agency

It is caused by the heavenly objects. It is noticeable as the evil influence of the planets, the various elements, thunder and lightning and the semi divine beings yakṣa, rākṣasa, piśāca etc.

These three types of pains depending upon the vicissitudes arising from the imbalance of the guṇas are to be experienced by every individual and cannot be prevented.[15]

Inquiry is not superfluous

An Inquiry as to what would serve as the means to destroy the miseries is essential because the final cessation of the three kinds of pain is the object of the soul.[16] If one contends that there are many ways in the world to remove the evils of misery by the means set forth in science and they are comparatively easier too than the investigation, then the philosophic knowledge obtainable by long study and generation of traditional training, should be superfluous.[17] Even when it is accepted that there are three kinds of pain, and people want to escape from them and have remedies[18] which are known and proved scientifically in the material world, people would resort to these remedies rather than to the study of this philosophy.

Of the intrinsic pains of the body and the mind, the bodily pains could be cured with the treatment prescribed

in the medical science and by the treatment of these diseases given by eminent physicians like Dhanvantari, Caraka etc.[19] And the second, mental pains, which come naturally because of passions could be solved by the means of damsel, palatable fare to eat and drink etc. Paramārtha says the six objects of sense are form, sound, odour, taste, touch and all these objects combined.[20]

The second, the extrinsic type of pain, comes because of the absence of the knowledge of political science and living in a place which is open to danger because of cruel animals and these should be avoided by enriching the knowledge of political science and living in safer places respectivley. The super human types of pain that occur could be destroyed and have remedies in the form of charms, incantations and the like. But all these dukhas studied already could be a avoided easily by the means mentioned just above and hence it is said that the investigation is superfluous, but even the ordinary means that are studied are not free from the two defects namely non-absolutism and non-finality. It cannot be permanent because like th effects of other kinds of activity that are bound by space and time they must terminate sooner or later and therefore the investigation in this philosophy is not superfluous.[21]

Vedic means found inadequate

It is understood that the devices and the way are not sufficient for the annihilation of the miseries because one's feeling of pleasure leads to pain which in turn leads to joy in a cyclic way. But the devices and ways studied in the S.K., are of the empirical world., argue the Mīmāṁsakas and they add that all the four Vedas teach the ways to destroy the miseries and are found fruitful being certain and final.[22] Viveka alone is potent to effect the release of

the spirit. A truth which follows from the point made earlier that, in strict fact, bondage is a state, not of puruṣa but of prakṛti. Did the puruṣa in fact suffer bondage, no means would have availed to secure its final release.[23] The practical problem for the Sāṁkhya-Yoga was to prescribe the means to get rid of the pain which all life was pronounced to be. For, once the reality of suffering is granted, the highest goal of life must be its removal.[24]

It is said in the Vedas in support of the argument that jyotiṣṭoma and other sacrifices are the means to secure heaven and vājapeya and others lead one to attain the kingdom of heaven. Further, to support the Vedas that speak of the empirical world the Upaniṣad says neither by deeds nor by children nor by wealth but by renunciation alone they got immortality[25] and the heaven is described thus heaven shines in a remote and secluded valley, which the ascetics alone enter; by actions did the sages with children, desiring wealth, come by death while those other sages, who were above all action, got immortality.[26]

Admitting the views of the Mīmāṁsakas pertaining to the immortality of heavenly life the Sāṁkhya exercises its trump card refuting them thus. The Vedas themselves are not free from the defects and the effect which comes out of the performance of the Vedic rites which are envisaged by the Vedas also brings impure results.

Vedas are impure

Though the Vedas generally proclaim non-violence, some Vedic rites involve violence, which may lead them to impurity. The sacrifices according to Vedic rites may indeed give happiness but when they involve the sacrifice of animals it brings some pain.[27] At the moment of killing the sacrificial animal one pronounces 'oh paśu, we will

kill thee.[28] It is expected that the sacrificed horse will be reborn in heaven.

Non-permanent

The enjoyment that obtained in heaven is not permanent because it is the result of the good deeds and as soon as the merit of the good is exhausted one has to leave the heaven. And it cannot be said that the Devas are free from the duhkhas as it is stated that the Devas were suffering because of their defeat of the hands of asurās.

Superior and inferior

According to the merits of one's actions in the world one obtains heaven. But there is superiority and inferiority depending on the measure of merit among the people who attain heaven. There may be bikerings etc. Among them it is perhaps just as the ugly one's feeling jealous of the beautiful or the ignorant person's feeling intolerant of the wise one.[29] Therefore the ways we find in the Vedas do not serve the purpose of eradicating the roots of sorrow[30] and hence there is no other way open except knowing and practicing the philosophy which proclaims permanent liberation through the knowledge of vyakta and avyakta and jñāna. This philosophy is above everything else because it goes beyond the ordinary resting places of experience which turn out on examination to be no resting place at all.[31]

Discriminative knowledge

In almost all the Hindu philosophies there is seen the constant repetition of the fact that material life is not of primary importance and death does not mean the final release of the soul. The Sāṁkhya also is no exception; and it teaches that discriminative wisdom will which result in liberation the eternal release from the material life. The Sāṁkhya recognizes two ultimate realities namely prakṛti

and puruṣa. The two exist independently of each other although prakṛti acts unconsciously for the liberation of puruṣa. From the discriminative knowledge which in turn removes the kleśas, there arises the distinction of spirit from matter.[32] False knowledge brings about its result in further false knowledge, which again leads to the inevitable effect, the cycle of the miseries of birth, death and rebirth.[33] Discriminative knowledge, which is absolute, and unmixed with error, will remove the false knowledge and the miseries of birth and death. The discriminative knowledge will show that all the functions of corporeal existence are caused by prakṛti alone. This knowledge becomes pure and absolute by concentrated meditation and then the spirit obtains liberation. Prakṛti, thereafter, ceases to act[34] and the spirit looks at nature just as a man seated tranquilly looks at a play. The knowledge is the main path for libertion and it could be achieved only by bringing the mind to a state of rest. The absolute goal is described in the concluding section of Yo. Sū., as the purity of the puruṣa in isolation. The Yo., Sū, defines purity to be "discriminative knowledge through long, continued and uninterrupted practice of veneration". It is the state of Supreme isolation that is intrinsic to puruṣa who is now free from all the self-countinuing process of matter, prakṛti.[35] When one attains such knowledge ,no fundamental change takes a place in him; only his outlook undergoes a change. He dismisses the superimposed wrong notions about himself.[36] Wisdom is, therefore, the realization of freedom by direct experience of the true nature of things and is the only means of gettng out of all specific forms of existence.

The knowledge of the distinction of the soul from nature arises from a discriminative knowledge, the means for which are meditation and contemplation uninterruptedly

and patiently practiced on the twenty-five tattvas for a long time.[37]

V.B., has put this in a nutshell at the very outset of his Sāṁkhyasāra thus; The discriminatory spiritual realization of the nature of the self as distinguished from the non-self serves to destroy all traces of egotism in the form of agentship and the like. As a result the consequent (modes of) passion, aversion, merit, demerit, and the like cease to be generated. The formerly generated actions, being burnt out due to the extermination of their concomitant attachment, ignorance and the like, are rendered sterile. Those (actions) which have already been fertilizing would be exhausted (with the end of the present life span).

The possibility of rebirth being thus precluded, there would ensue the state of final emanicipation in the form of full and final elimination of (all) the three types of sufferings. This is the goal declared by the scriptures.[38] The philosophies in India recognize the four basic approaches to the goal of liberation viz., bhaktiyoga, karma yoga, rājayoga and jñānayoga. Of these Ḳapila gives importance to jñāna yoga. The yogic way to liberation is to move from one stage to another progressively towards the final goal of samādhi. The Sāṁkhya formulates the theoretical principles and the Yoga shows the practical way to the attainment of the summun bonum (puruṣārtha).[39] In order to do this, the practitioner of Yoga must practise the following exercises viz., yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna and samādhi.

The basic concept of the Sāṁkhya and the Yoga, concerning the ultimate reality is more or less the same. These two systems are complementary to each other and are identical in many respects though they may be differing in their methodology. In the Sāṁkhya liberation appears

with the discriminative knowledge, whereas in the Yoga, however the knowledge enables one to attain the higher grade of the saṁprajñāta samādhi, absorption in an object.[40] Vaiṣnavism maintains that the scriptures which speak of bhakti are superior to the scriptures which speak of jñāna, that is, the devotional texts are superior to those which are merely philosophical for those scriptures which are inspired, by bhakti lead one to the Bhagavat directly.[41]

The Advaita Vedānta asks us to renounce all thoughts of immediate and private gains and pursue the disciplines for the sake of the highest puruṣārtha namely mokṣa. The act of renunciation leads to the purification of the mind which in turn leads to the realization of the truth by the discriminative knowledge. It accepts mukti not merely as cessation of pain, but mukti itself is ātman and it is not a state to be attained, for it is always present. The realization of ātman depends upon the cessation of avidyā and this is gained by effort through the experience of the verbal knowledge arising from the great vedic statements like "tattvam asi",[42] "aham brahmāsmi,"[43] "prajñānam brahma,"[44] "ayam ātma brahma"[45]. Even though this knowledge arises from the study of analysis of the tattvas, this does not mean that one can achieve realization simply by learning the number and function of the various evolutes or emergents of the system. Much more is involved"[46].

Swāmi Cidanānda says, "It is not the discrimination between the self and the body as we normally understand it. It is the discrimination between the self and all that is nonself. It is also noted in the previous chapter that there is no actual relation between puruṣa and prakṛti. One can obtain discrimination by perception derived from something heard; and he makes this logically tenable by ideas derived from reasonings. This discriminative knowledge which is

concentration has reached the utmost perfection of cultivation for a long time, uninterruptedly, and with earnest attention and which has direct perception. This is the means of escape."

The nature of mukta

Prakṛti after showing her true nature to puruṣa retires from the active association with puruṣa. In this act she is like an actress who retires from the scene with the feeling that her performance has been seen and the puruṣa is like the spectator who thinks that he has seen the display sufficiently well and is satisfied. As soon as puruṣa acquires the knowledge, he attains liberation[47] and therefore the effects of his former actions have no influence on him. Hence there is no more creation even if puruṣa and prakṛti have contact still. Their former relation is similar to that of a creditor and a debtor when the debt is alive but the latter relation is like that between them when the debt is paid off and they meet again.

The Sāṁkhya proclaims that one does not give up one's body immediately after the perfect knowledge of the tattvas has ben attained. Life lingers on for a considerable time just like the motion of the potter's wheel,[48] which continues to rotate even after the potter's action has stopped and stops only when the energy is exhausted. It is the state called Jīvanmukti. Jīvanmukta continues to exist in this physical form though he has already attained enlightenment. The prārabdha karma i.e., the accumulated karma which has borne fruit in the shape of the present body and its inevitable expereince of pleasure and pain forms the obstacle to the abandonment of the body. The deeds done by one must be atoned for, and for that purpose the Jīvanmukta retains the body till the prārabdhakarma is exhausted.[49]

By full knowledge, the soul escapes from the body and the liṅga śarira is then absorbed again in prakṛti. Kapila, however, does not say where the soul exists after its final severance from matter.[50] A general idea of the Jīvanmukta is given in the Bṛ. Up., when one has become disgusted with the state of childhood and with learning he becomes an ascetic or a muni and when he has become disgusted both with the non ascetic and the ascetic state, he becomes Brahman or a Jñāni[51] and the very man enjoys the integral experience even in the midst of his apparent activities in the world of plurality". The B.G.,[52] describes in this blessed state of the mukta as 'the day' which is but a night' to the undelivered wordings, meaning that the latter are shut out from the vision of the world as the manifestation of pure spirit or God. The mukta realizes that the worlds are but the waves of the boundless ocean, i.e., he himself and their rise and fall do not affect him. He hates no living being and his attitude towards the entire world is friendly and compassionate.[53] The mukta is fully aware that all actons belongs to prakṛti and that the self, that is beyond prakṛti, is never bound by her[54] and his acts now are not vitiated by desires, since all these desires have been eradicated from him.[55] He does not long for the success even of the work he initiates as such desire is impossible without egoism. As the action proceeds he understands "I do nothing".[56]

Edgerton quoting from the mokṣadharma says that the man who attained the knowledge sees the self by the self and everything then is seen everywhere because of its pervasiveness like a smokeless lighted fire, like the blazing Sun and like the fire of lightning in the air.[57] He should not embrace another person in words, action or even thoughts, indifferent, limited in nourishment, he should be disinterested regarding what he gets or fails to get.[58] The

mukta will no longer be affected by the afflictions of the mind and body and his self stands liberated, thus free from all pains and sufferings. It is possible for every self to realize himself in this way and thereby attain liberation in this life and in this world.[59]

Eight fold ways

It is assumed here that the yearning which all sometimes feel for a higher life than we can have in our present bodily state points to the possibility of gaining it. This pure isolation or abstraction (kaivalya) from matter cannot be obtained by any material means. These can only work by some kind of material contact, and this is the very condition that makes such a life impossible. The agent, therefore, which must set us free from matter must be something that is not of a material nature. It is knowledge, which the soul gains by its own powers, when brought into proximity to matter. Kapila, or his expositor Īśvarakṛṣṇa, proceeds to establish the plurality or separate existence of souls. From the separate allotment of birth, death and the organs; from the diversity of occupations at the same time, and also from the different conditions (or modifications) of the three modes, it is proved that there is a plurality of souls.

As birth is only the entrance of the soul into another body, and death the departure of the soul from it is argued, if soul were absolutely one (as the Vedāntists teach), it would enter into bodies or leave them at the same time. It is not very clear why the organs of sense or of action must be alike in all if soul were absolutely one. The course of thought in the mind of Kapila was possibly this: As defects in the organs, such as blindness or deafness, are due to the actions of a previous life, and oneness of soul must produce on uniformity of conditions, such an effect

happening to one must happen to all.[60]

The difference between Sāṁkhya and Yoga is insignificant. God in Yoga is only for practice. He is not the creator of this world. Richard Grabe says, "At bottom, all that Patañjali did was to embellish the Sāṁkhya system with the Yoga practice, the mysterious powers, and the personal God". Thus, they differ only on the practical side. V.M., believes that Sāṁkhya also accepts the eight steps of Yoga as means to apavargā. But there is no clear evidence in S.K., for its accepting the 'aṣtāṅga' of Yoga. In this context it will be interesting to note certain similarities between S.K. and Yoga Sūtra in explaining the means of apavargā.[61]

The Supreme that is absolute existence and knowledge cannot be realized without constant practice. So, one seeking after it should meditate upon it for the attainment of the desired goal.[62] Subjugation of sensual appetite is strongly recommended by Śaṅkara for the attainment of jñāna.[63] The fifteen steps inculcated by Śaṅkara are the paths, which, it earnestly followed, will gradually lead the initiate to the desired goal.[64] The steps are described as follows: control of the sense, control of the mind, control over bodily posture, the restraining of the 'root', 'mūlabandha', the equipose of the body, the firmness of vision , renunciation, silence, space, time, control of the vital forces, the withdrawal of the mind, concentration, self contemplation and complete absorption. Patañjali states that it is necessary for the aspirant to have self knowledge. 1. Moral restraint (yama) 2. Self-culture (niyama), 3. Mastery over bodily posture (āsana), 4. Control of vital forces (prāṇāyāma) 5. Selfwithdrawal (prathyāhāra) 6. concentration (dhāraṇa), 7. Meditation (dhyāna) and 8. Absorption (samādhi).

Yama (restraint of the senses)

The general principle comprises a host of commandments designed to inculcate unselfish, self-controlled behaviour free from worldliness. Conscious control of the sense organs is the first steps to attain "bliss"[65]. Yama is the control of the body, speech and mind. Śaṅkara says that the restraint of all the senses is to be practised again and again.[66] Such restraint is rightly called yama, agreeing with the classification in the Yo. Sū.[67]

Ahiṁsā (non-violance)

Ahiṁsā is non-violence, renunciation even of intent to injure other beings.

Satya (truth)

Satya is being exact and consistent both in mind and speech. It is to speak of things as they are and to remember them exactly as they are seen, heard or imagined.

Āsteya (non-stealing)

Āsteya includes both not taking and not stealing another's property and not having even a desire for it.

Brahmacaryā (celibacy)

It is abstinence from sex-relation even in thought.

Aparigraha (non-acceptance)

Non-acceptance, rejection and renunciation of all possession that bind one's ego to the world in such a way as to obstruct meditation. If the orthodox moral virtues non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts are violated the serenity of the mind is disturbed. The need for charity and humility in one's dealings with others in also emphasised. The aspirant is advised to develop unselfishness in his character. According to Patañjali also, yama is non-killing, truthfulness, non-stealing, continence and non receiving.[68]

Niyama (restraint of the mind)

The continuous flow of only one kind of thought, to the exclusion of all other thoughts, is called niyama.[69] But according to Patañjali niyama is internal and external purification, contentment, mortification (of the flesh), Vedic study and worship of God.[70]

A. Śauca or cleanliness includes external cleaning through bath and pure diet etc., as well as internal cleaning through sympathy, friendliness, happiness and detachment.

B. Santoṣa or contentment means satisfaction in what every thing is attained by sufficient and suitable efforts.

C. Tapas or penance includes practice of tolerance of cold and heat. It requires various types of hard practices.

D. Svādhyāya or study of religious scriptures is very useful for spiritual advancement.

Hence it is necessary principle of good conduct in Yoga i.e., Īśvara praṇidhāna, the fifth niyama is to remember God and to surrender oneself to him. This helps the aspirant in the practice of Yoga.

Āsana (posture)

The third step in the advancement of Yoga is āsana or posture. Postures of body, hands and feet are prescribed in detail in the texts on Yoga. One should know the exact posture in which the aspirant can meditate on Brahman spontaneously and unceasingly and also know how other postures are not conducive to meditation.[71] The Yogin must learn to control his limbs. He must try to sit straight like the trunk of a tree with the spine, the neck and the head in one line and assume other postures that are favourable to concentration. Yoga has prescribed various types of postures, e.g., padma vīra, bhadra, śīrsa, garuḍa, mayūra etc. These postures are very helpful in controlling the mind as well as other vital elements in the body. Thus Yoga philosophers have had valuable insights into mental control

through discipline of the body and the subtle connection between the body and the mind.

Siddhāsana (yogic posture)

What is known as the origin of all the beings and the support of the whole universe, what is immutable and in which the enlightened are completely merged that alone is known as siddhāsana.[72] Though this is the name of a particular yogic posture, here it only means the eternal Brahman.[73]

Mūlabandha (restraining the root)

This is the name of another yogic posture. That Brahman which is the root of all existence and on which the restraint of the mind is based is restraining the root (mūlabandha). It should always be adopted since it is fit for rājayogins.[74] The truth underlying all this is that, while seated for meditation one should not bother much about the postures, but always try to engage one's whole attention to the meditation of Brahman which alone constitutes the goal.[75]

Dehasāṁya (equipoise of the limbs)

Absorption in the uniform Brahman should be known (as the equipoise of the limbs dehasāṁya). The mere straightening of the body like a dried-up tree is no equipoise.[76]

Dṛik-stiti (fixing the vision)

Converting the ordinary vision to one of knowledge one should view the world as Brahman itself. That is the noblest vision, and not the direction or one's vision to the tip of the nose.[77] That alone is the right vision where all distinction of the seer, the act of seeing and the seen ceases and not the vision directed to the tip of the nose.[78]

Tyāga (renunciation)

The abandonment of the illusory universe by realising

it as the all-conscious ātman, is the real renunciation, honoured by the great, since it is of the nature of immediate liberation.[79] The śruti also declares: cloth everything in the transitory world with God and thus maintain thyself by that renunciation etc.[80]

Mauna (silence)

The wise should always be one with that silence where from words together with the mind turn back without reaching it.[81] Silence is inevitable while describing Brahman, since Brahman is beyond words.[82] The observance of silence by restraining speech, is ordained for the ignorant by those who teach about Brahman.[83]

Vijanā-deśa (solitude)

Brahman is space, wherein the universe does not exist in the beginning, end or middle but where by it is pervaded at all times.

Kāla (time)

Brahman is denoted by the word 'time', since within the twinkling of an eye Brahman brings into existence all beings from Brahma (The God) downward.[84] In the prolonged meditation on time, one becomes more and more confused about it and he finally comes to the conclusion that there is no past or future but only a fraction of a passing moment called the present.[85]

Prāṇāyāma. (control of the vital forces)

This is the control and ordered development of breathing. Their restraint of all modifications of the mind by regarding all mental faculties like the citta as Brahman itself is called prāṇāyāma.[86] This presupposes control of the body through postures. Through prāṇāyāma, the aspirant controls the inhaling and exhaling of the breath which helps in the concentration of the citta. This is a technique highly developed in India. It is designed to master and curb the

vital air in its three primary functions recaka, pūraka and kumbhaka.

Recaka, Pūraka, and Kumbhaka

The negation of the phenomenal world is known as recaka (breathing out). The thought'I am verily Brahman' is called pūraka (breathing in) and thereafter steadiness of that thought is called kumbhaka.[87]

Śaṅkara here maintains that the breathe is entirely dependent on the mind and not vice versa so that instead of frittering away one's energy in the attempt to restrain breath, it is the mind that one should always try to control. When this is accomplished, the restraint of the breath will follow as a matter of course. The time taken in all these three stages, prāṇāyāma is gradually increased. So that in due course the aspirant may so control his breath as to help in the concentrations of the citta.

Prathyāhāra (withdrawal of the mind)

The absorption of the mind in the Supreme consciousness realised by the atman in all objects i.e., withdrawal of the sense functions from their field of objects to the interior so that they are put at rest is known as pratyāhāra.[88] Which should be practised by the seeker.[89] when the senses, giving up their own object take the forms of the mind rootes in God, as it were it is pratyāhāra. But its consumption is reached only when the mind also is absorbed in the Supreme consciousness.[91] By practising pratyāhāra the aspirant can keep his mind undisturbed by worldly objects even while the aspirant lives in the world. The practice of pratyāhāra requires very strong determination and repression of the senses.

Dhāraṇa (concentration)

The steadiness of the mind through realisation of Brahman wherever the mind goes, is known as dhāraṇa.[92]

Dhāraṇa is the firm fixation of the citta on some object. This object may be external, like the image of some God, or it may also be internal as the space in between the eye-brows, the lotus of the heart etc. This is the beginning of the early stage of samādhi. Dhāraṇa, says Patañjali's holding the mind on to some particular object.[93] The mind is fully concentrated on every object it comes in contact with, realizing it as Brahman and discarding the names and forms that have been superimposed on it by ignorance. Then alone one is said to have reached the culmination of dhāraṇa.[94]

Dhyāna (meditation)

it is an intermittent activity of the inner sense after. It has become fixed on the one without a second, remaining independent of everything as a result of the unassailable thought. I am verily Brahman, is denoted by the word dhyāna. It produces Supreme bliss.[95] When the knowledge of an object of cancentration is a continued process, it is known as dhyāna. Through dhyāna the aspirant gets real knowledge of the object, along with the discipline of the citta. But it is perfect only when one merges all thought in Brahman, realising it to be one's own self. The aspirant should carefully practice this meditation that reveals his natural bliss until it comes under his full control and arises spontaneously, in an instant when called into action.[96] Then he, the best among Yogis: having attained perfection, he becomes liberated from all practices. The real nature of such a man never becomes an object of the mind or speech.[97] The śruti declares; He who realised the Supreme Brahman verily becomes Brahman.[98] His nature also merges in that of Brahman which is beyond mind and speech.[99]

Śaṅkara further exhorts aspirants to restrain all the sense from all their activities, so that they may be led to intense contemplation. The wise men should restrain the

activity of the outer organs such as the tongue.[100] In the B.G., the wise man renounces all actions productive of visible and invisible results, except those actions necessary for the bare sustenance of the body.[101]

Dhyāna consists in withdrawing through contemplation the senses of hearing etc., into the manas, and then into the inner intelligence and thereafter contemplating on that inner intelligence.[102] Thus all the sense control, self abnegation, spiritual discipline and total retiring into one's own ātman are calculated to lead the aspirant to perfect mental quiet, mystic rapture, samādhi, parāvidyā or perfect jñāna and vision of the Supreme reality. It is therefore that Śaṅkara says the higher vidyā (jñāna) is that by which the indestructible Brahman is attained. This great jñāna leads to bliss.[103]

Obstacles to mediation

While practicing samādhi such obstacles as lack of inquiry, in idleness, desire for sense pleasure, sleep, dullness, distraction tasting of joy and the sense of blankness inevitably appear. One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.[104] While thinking of blankness in order to avoid it, the mind really becomes blank, whereas through the thought of Brahman it attains to perfection. So one should constantly think of Brahman to attain perfection. So mokṣa is the existence of puruṣa in its intrinsic nature when the activity of prakṛti ceases for 'puruṣa' because of the discrimination of itself of from prakṛti.[105] Purity and neutrality of knowledge are essential to release from misery, and these are what is meant by dāna, the last of the secondary attainments. On this exposition of V.M., we hve something like the following scheme of siddhis.

Attainment of (siddhi)

Study (adhyayana)
Oral instrumentation (śabda)
Proper reasoning (ūha)
Friendly discussion (suhṛprāpti)
Purity (dāna)[106]

Kaivalya is freedom from the three-fold misery. This is characteristic of spirit, since it is not of the nature of pleasure, pain and indifference, i.e., not compared of the three constituents. True knowledge of metaphysics is the one method of obtaining liberation from suffering. Ignorance is the cause of suffering. Ignorance means the failure to recognise one's own real nature. Not knowing the real nature of the soul, the living being identifies itself with the mind or the ego and intellect and is affected by their pleasure and suffering and hence it suffers. Kaivalya is freedom from the three fold misery. This is the characteristic of spirit, since it is not of the nature of pleasure, pain and indifference, i.e., not composed of the three constituents. When the jīva recognises and realizes its real nature on the inner real self, it then ceases to be influenced by the sufferings of the ego, intellect or the mind. In this way liberation can be attained only by realizing the distraction between prakṛti and puruṣa

Samādhi

It is of two kind :

1. Saṁprajñāta or Sabīja (attributed samādhi)

This is absorption with full consciousness. In this form of samādhi, some substratum of concentration remains and the aspirant has awareness of this substratum. This stage is realised when the citta is concentrated on some objects. It is subdivided into four kinds.

1. Savitarka, samādhi
2. Savicārasamādhi

3. Sadānanda samādhi

(b) Asaṁprajñāta samādhi or nirbīja (attributeles samādhi)

It is absorption without self-consciousness. It is the merger of the mental activity in the self. It is the highest form of samādhi in which the distraction between the known, the act of knowing and the object known disappears in the experience of asaṁprajñāta samādhi which corresponds to the turiya of the Mā. Up., the meaning of the formula tat tvam asi is actualised. This form of samādhi is also divided into two sub-types. Bhāva pratyaya samādhi and Upāyapratyayasamādhi.[107] There are two kinds of samādhi : Saṁprajñāta samādhi and Asaṁprajñāta samādhi. The former takes place in the ekāgrabhūmi of the citta and in this stage, there is still the manifestation of consciousness through vṛtti, but in the latter the manifestation of consciousness is without vṛtti, which is also called vṛtti-nirodha. The Saṁprajñāta samādhi involves four stages. Apavarga in sāṁkhya is not a theoretical concept but a stage of direct experience or self-realization. It is different from the empirical knowledge. The meaning of the word Sāṁkhya itself is this pure knowledge of self realisation. This is identical with Vivekakhyāti in Yoga philosophy. vivekakhyātihaviplava hanopāyaḥ. In the S.K., it is 'Saṁyagjñā dhigamaḥ'.

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5. S.K., v. 2
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9. Rg. V. 11.33.7 Also see John Davies, The Sāṁkhya Kārikā of Īśvarakṛṣṇa, p.7
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Chapter-VII
Estimate

In the foregoing chapters an analytical study has been made mainly on the basis of S.K. Among the different systems of Indian philosophy the Sāṁkhya holds an unique place since it is one of the most practical philosophies giving little room for speculations on metaphysical truth but giving imporance to the discriminative knowledge which will completely annihilate the triad of miseries viz., ādhyātmika ādhidaivika and ādhibhautīka and result in the release of the soul from its bondage caused by the incorrect knowledge of its real nature.

Among the six orthodox schools of Indian thought the Sāṁkhya and the Advaita Vedānta are often linked to some extent though their differences have also been widely recognised. Though the Sāṁkhya is well known as a dualistic philosophy, there is evidence to indicate that it does not advocate an absolute dualism. Almost all the systems of Indian philosophy have their original source materials from the ancient lore and the Sāṁkhya is no exception. This is made possible as the Vedas the Upaniṣads contain many elements of monism and dualism in different shades and colours and yet do not propagate any rigid, readymade and constant system of thought. Considering the many dualistic statements in the Vedas and the Upaniṣads side by side with the general conspicuous monistic tendency and also the evidence we have in the epics, it may not be irrelevant to assume that both the systems had a parallel development

from very ancient times.

The classical Sāṁkhya admitting the eternal dual principles viz., prakṛti and puruṣa does not positively deny the probability of a Super puruṣa or God. Here one has to bear in mind that the Sāṁkhya is atheistic for it does not accept a transcendental power as in the case of the Yoga. Why the Sāṁkhya, which was originally theistic, turned atheistic is purely a historical problem.

The Sāṁkhya has its source in the Vedas, Upaniṣads, M.Bh., etc. where monistic tendency is more prevalent than the dualistic. If the existence of a single absolute entity to control the jīvas is accepted along with the Sāṁkhya traits, the theistic concept in the Sāṁkhya can be explained. The Vedas and the Upaniṣads contain various statements which can be explained in favour of the Sāṁkhya concept and the B.G., or the M.Bh., represents this particular school though we have there a number of Sāṁkhya terms prakṛti, ahaṁkāra, buddhi etc. Truly speaking these terms have not been used in the strict Sāṁkhya connotation. The possibilities are remote regarding the modification of these terms when Īśvarakṛṣṇa composed the S.K. But evidence is there to show that the system which is mentioned in the comparatively later Bh. Pu., represents the classical Sāṁkhya philosophy in a theistic garb. In the Bh. Pu., it has been stated clearly that the puruṣa, being always under the influence of beginningless ignorance, cannot by itself attain the knowledge of ultimate reality, and it becomes necessary to conceive the existence of a super person different from it.

However, this is enough to show that theism has a vital part in the older texts where the Sāṁkhya is described. The words avyakta and 'prakṛti' are used in various verses in the B.G., in different senses. But the word always refers to the lower nature of God, which with the help of his

higher nature, creates this manifold universe. As in the M.Bh., the highest reality preached by the B.G., is the all-inclusive God, who comprises within himself both prakṛti and puruṣa and thereby becomes the Supreme Lord and the mainstay of the whole universe. Since prakṛti is the material stuff of this univese, it is considered as the lower nature of aparā prakṛti which contain within itself the five elements, mind, buddhi, and ahaṁkāra. Higher than this is God's superior nature which consists of the living souls, and by which this insentient prakṛti is sustained and animated. These two prakṛtis are the cause of the whole creation and dissolution of this universe.

Though attempts have been made in the past to equate the Sāṁkhya with the Advaita Vedānta, they were not quite successful in reconciling the established conflicting doctrines. According to S. K., there is no essential difference, despite the difference between these divergent schools in their methodology.

Both the philosophies aim at the annihilation of the miseries. S.K., states that the misery of our present state is due to our consciousness, for this has arisen from material developments which cause pain and this can be put away only when one is able to attain the knowledge. According to the Advaita Vedānta, the knowledge is Brahman, whereas in the Sāṁkhya it is vyakta avyakta jñānavijñāna. The Sāṁkhya posits an independent and invisible power beyond the attributes and principles which represents all the life monads and gives start to creation similar to the Brahman of the Advaita Vedānta which is the cause of the world. Though, in the Sāṁkhya, prakṛti is the immediate cause of the world, it is helpless unless it is activated by the presence of puruṣa. Both the schools are similar not only with respect to creation but also dissolution. The state of jīvanmukta in the Sāṁkhya is the same as that of a perfect man of the Advaita. Both have to live in this universe due to their prārabdha karma though they have attained knowledge.

What is the difference between the Advaita Vedānta and the Sāṁkhya? In the Advaita Vedānta the world seen with the subtle philosophical mind whereas in the Sāṁkhya the world is broadly from the worldly point of view.

The Sāṁkhya is often said to be pessimistic, this is not correct. Pessimism is the belief that there is nothing worse than this world. In the beginning of the S.K., also we find a reference to threefold miseries. But these sufferings in this world could be got rid of by the knowledge of prakṛti and puruṣa. It does not mean that the world which is mentioned is full of miseries and there is no happiness.

Let us see this problem in the light of the illustrations in the S.K. Puruṣa is associated with prakṛti to achieve a common and just as a lame man and a blind man are associated.

Agreeing with the Advaita Vedānta where creation is attributed to Brahman qualified by avidyā or nescience, V.B., establishes that the desire of a prakṛti's equilibrium, thereby discarding the need for the temporary union of puruṣa and prakṛti as the cause of creation. According to the usual atheistic interpretation of Sāṁkhya, puruṣa is a catalytic agent and the very presence of puruṣa intelligises prakṛti to cause the universe. The transcendental influence that a magnet has upon a piece of iron. Another analogy which is common is that of the sun sending his rays of light in all directions and those rays affecting the objects they touch. The sun has no change. The sun is compared with puruṣa.

In the search for the cause of creation we have to follow the chain of cause and effect, we have already seen that the Sāṁkhya follows the theory of satkāryavāda.

According to this the cause and effect are identical and the effect is only the developed cause. In this way the Sāṁkhya argues for the acceptance of prakṛti as the cause of the world. The difference between the cause and the effect is only one of quality or form; the effect exists in its cause. It is satkāryavāda which both the Advaita and the Sāṁkhya accept. The Sāṁkhya believes in the theory of pariṇāmavāda while the Advaitin accepts vivartavāda. According to pariṇāṁavāda the cause really changes into effect while the vivartavādins say that changing of the cause into effect is only illusory. According to them the clay turning into a pot is an example of pariṇāmvāda, while the rope appearing as a snake is an example of vivartavāda. Though both the schools have used different terms for illustrating causation both accept the existence of the cause in the effect.

According to the Sāṁkhya there are distinct aspects in cognition; the knower, the known and the knowledge. Our senses are limited in their own nature and their action often is imperfect due to various circumstances. Therefore real, valid knowledge is the ascertainment that the knowledge received is actually free from mistakes or illusions. Mistakes are easily made in matters of perception and inference. It is common to mistake a rope for a snake. In case where perception or inference cannot help, the Sāṁkhya accept valid testimony as the means. The other means of knowledge like upaṁāna accepted by some other schools are fully contained in the three, according to the Sāṁkhya. The Sāṁkhya does not deny the validity of the Vedas; but includes it under āptajñāna.

The world is a series of changes and movements. Whenever a change occurs, there must be something as its cause. A pot is the transformed form of clay i.e., clay is the cause of the pot. Similarly take an ornament. it is the transformed form of its cause, the gold. A series of such causes and effects, each cause being the effect of a previous cause thus takes us to the stage where the first cause is nothing other than itself. It is the mūla prakṛti of the Sāṁkhya the causeless of the universe, both materially and efficiently.

Puruṣa is the transendental consciousness. It is the foundation of ultimate knowledge and never becomes an object of knowledge. It is the silent witness, and is eternal. It is beyond time, space, change and activity. It is self luminous and all pervading. Its invisibility in the universe cannot be taken to mean its absence. In contradiction to the Advaita Vedānta and in agreement with the Jainism the Sāṁkhya accepts the plurality of selves. In the Advaita Vedānta the plurality of the selves has been recognized though at the empirical level. V.B., says that puruṣas of the Sāṁkhya are only the modes of the super puruṣa. When these life monads attain liberation, they merge in the super puruṣa just as the jīvas in the Brahman of the Advaita Vedānta.

Puruṣa and prakṛti are the two ultimate independent entities in the Sāṁkhya system and the nature of their relationship is the most difficult problem that has to be solved.

From the existence of the evolved world it has to be assumed that there should have been a contact between puruṣa and prakṛti at the beginning to start the evolution (though V.B., is of the opinion that the association of prakṛti and puruṣa has no beginning). The Sāṁkhya believes that the contact of both the principles is absolutely necessary for the evolution and according to them puruṣa reflectd in the intellect (buddhi), wrongly identifies himself with his own reflection there. It is this reflection of puruṣa which comes in contact with prakṛti and not puruṣa himself. It

has to be borne in mind that buddhi is the first evaluate of prakṛti. Since buddhi itself is the evalute of prakṛti, how is it possible for it to rise before evolution to receive the reflection of puruṣa? To avoid this difficulty, it is stated that puruṣa is reflected only in prakṛti. The problem becomes more difficult in that cause because prakṛti then becomes an essential nature of puruṣa for him to identify himself with his reflection in prakṛti. If so, he would never get liberation and the very purpose of the philosophy is defeated. It will bring a chain action and will never lead to dissolution. If there is no dissolution no equilibrium of the guṇas could be gained and hence no prakṛti. Then concept of prakṛti will become imaginary.

As we have seen, puruṣa is depicted as neutral, passive etc., and prakṛti is with opposite characteristics. It is rather different to understand how the said Puruṣa is able to exercise influence in the direction of the prakṛti process. Taking for granted that it has this ability, why should the puruṣa have the help of prakṛti to attain salvation, which, puruṣa is not desirous of having. This ambiguity arises as puruṣa is confused with jīvas and these problems could have been easily solved, if the Sāṁkhya were viewed theistically with one super puruṣa accepted as representing all other puruṣas.

In the Sā.Sū., we find prakṛti defined as the equilibrium of the three guṇas. Rajas, the active factor, disturbs the equilibrium of the guṇas and the heterogenous motion arises whereby evolution takes place. What is the nature of prakṛti after it has evolved into mahat? Is this equilibrium retained by the influence of puruṣa? Does not this prakrti has an essential part in all the stages of evolution? If so, which is the prakṛti that has an essential part in all the stages of evolution? If so, which is the prakṛti working for the liberation of purnṣa. The Sāṁkhya never has a

multitude of prakṛtis as it has in the case of puruṣas. Surely the answer that the vikṛtis of prakṛti stand for all, is not convincing.

By utilising the classical example of the blind man and the lame man, the Sāṁkhya tries to establish the association of puruṣa and prakṛti and maintain dualism as well. The example of the lame and the blind man are conscious whereas here prakṛti is not conscious puruṣa, the lame man though he has no legs to move has the firm resolve to reach the destination whereas prakṛti, the counterpart of the blind man, does not have this resolve as she is acetana. The concept of the said analogy is hence not logical. the other similes commonly used viz., tree bearing fruits, water flowing because of the slope of the surface, the pieces of iron getting attracted by the magnet and milk flowing from the udder of the cow for the nourishment of the calf etc., are not helpful in explaining clearly the association of the two.

What is the purpose behind the evolution? If the liberation of puruṣas is the intention, there should not be a creation after the dissolution. On the other hand, if the purpose is the experience of puruṣa, then, we do not find the necessity of a dissolution. Is the purpose of the Sāṁkhya then inadequate?

According to the Sāṁkhya no third element can be the mediator for the puruṣa-prakṛti association. The dualism of the Sāṁkhya seems to be imaginary. The Sāṁkhya loses its chances of argument by depicting prakrti and puruṣa as independent and ultimate entities. The Sāṁkhya can overcome these difficulties if they assume prakṛti and puruṣa as two forms of the one ultimate element the super puruṣa. The dualism of the Sāṁkhya could be appropriate only against a monistic background. No philosophy in the west or east, is free from problems. What is expected from the

philosophies is that they should not become watertight compartments but should have scope to influence one another in the process of rational analysis.

Prakṛti is said to be the unity of the three guṇas, sattva, rajas and tamas. They are not abstract qualities but the fundamental factors or real entities from which the world is evolved. Of the three meanings of the term guṇas viz., rope, quality and not primary, the first one seems to be applicable to the Sāṁkhya concept, since it is used in the sense that the three prakṛtic elements are like three strands that make the rope which binds puruṣa to prakṛti.

The sattva guṇa is signified by whatever is pure and fine, rajas by whatever is active and tamas by whatever is passive. These terms have been used also in the sense that sattva is pleasure, rajas is pain and tamas is bewilderment. These factors are not only distinct from one another but are also in a way antagonistic to one another in their nature. But their antagonism does not in any way preclude their acting together, it is like the working of the wick, oil and flame for a common purpose.

These guṇas in the Sāṁkhya are everchanging since the beginning of the evolution. According to the Sāṁkhya two kinds of transformation occur in the guṇas viz., virūpa (heterogeneous) and sarūpa (homogeneous). The first one start from prakṛti, which is constituted by the three guṇas and ends with mahābhūtas. This cause creation and the other occurs during the state of pralaya when they change homogeneously. The sattva merges into sattva, rajas into rajas and tamas into tamas. It has to be noted that during that time the so called change does not disturb the equilibrium of the guṇas. Only the predominance of one guṇa over the others brings out terrific commotion in the bosom of prakṛti. By itself none of the guṇas can do anything. This state of equilibrium starts again when prakṛti

comes under the transcendental influence of puruṣa.

It is claimed by some modern writers that the three guṇas of the Sāṁkhya correspond very closely to the ultimate reality of the material world as expressed by the modern nuclear theories. The sattva, rajas and tamas are essentially similar to the current concept of the proton, electron and neutron. Modern science and the Sāṁkhya agree in accepting that the entire objective world is constituted by the three basic substantive entities.

The Sāṁkhya holds that the world is the evolution of prakṛti which is self existing as an independent principle. It is unconscious and is helpless unless and until it is intelligised by puruṣa.

There are two types of evolution viz., the buddhi sarga and the bhautika sarga. But the buddhi sarga, there appear buddhi, ego and the eleven organs and by the bhutika sarga there arise five subtle elements, five gross elements and their products.

The intellect, egoism, and the organs cannot function without a gross body. The Sāṁkhya accepts two bodies viz., gross body and subtle body. The subtle body works as a medium for changing from one gross body to another.

The Sāṁkhya concept of evolution is teleogical and is not the mere combination of atoms. Every object in this world is built through this process of evolution. It has a purpose. Though some schloras have tried to tie the Sāṁkhya philosophy with the Darwinian thought, it is far fetched. According to Darwin matter is dynamic and acts in conformity with scientific laws to evolve the world. It has no motive. Even if there is some motive it is the struggle for survival and is only mere change. But the Sāṁkhya has a firm motive to liberate puruṣas and there is no place for a chance creation. The Sāṁkhya concept of evolution is cyclic and it would have an end, dissolution, when the

objects will go back to prakṛti. V.B., refers to the influence of a super puruṣa after each pralaya to have the creation started agreeing with the Advaita Vedānta.

The Sāṁkhya evolution is mainly concerned with human beings and not the other species. The Sāṁkhya has no intention to improve the latter at the expense of the former.

It may not be out of place here to agree with the critics who opine that there is no logical basis for the order of distortion of prakṛti. The order of evolution cannot be proved by argument. Dr. Radhakrishnan says in this connection that the Sāṁkhya has mixed up its spiritual or intellectual metaphysics with psychological facts. It has mixed up its own assumption with the thoughts borrowed from the Upaniṣads. Hence the evolution theory of the Sāṁkhya is not adequate and logical.

According to the Sāṁkhya when puruṣa gets real knowledge i.e., realization of its absolute distinctness from prakṛti, he attains release, casting off the liṅgaśarīra which gets absorbed in prakṛti. it has to be obtained through the right knowledge as in the case of the Advaita Vedānta and not by any other means. According to Dr. Radhakrishnan the discriminative knowledge itself disappears when release is attainted. It is like a medicine which purges itself out as well as the disease. Knowledge is an escape from suffering but is not atonce the escape from existence. The performance of karma helps in the realization of jñāna. Realisation may be attainable in the present life or it may take many generations. Even if one attains knowledge, if the influence of his karma prevails he continues to live for some times as a wheel continues to revolve after the impulse which caused it to move has ceased. Both the Sāṁkhya and the Vedānta have no difference in this respect. Thus the final deliverance from the bondage of matter

makes one to have no birth and the drama of life is ended as the actors retire from the stage for ever. The evolution theory of the western scientists does not presuppose any dissolution or pralaya. Both the Sāṁkhya and the Vedānta believe that every period of evolution is followed by dissolution. Even at the stage of pralayā, prakṛti does not cease to be dynamic, the whole diversity of the universe has involution into its cause, prakṛti, which would then be in a balanced state without having any heterogeneous transformation.

The Sāṁkhya philosophy may not be free from the many problems therein, from the logical point of view. It may have defects which could not be explained logically. In fact no philosophy can be free from defects while explaining the transcendental truth, since, that truth is beyond the reach of the human mind. Considering all the drawbacks in the Sāṁkhya system, it may not be wrong to say, that, if the system is explained on the basis of common sense, against the monistic background there will be little difficulty in understanding the metaphysical truth.

The highest aim of Sāṁkhya philosophy is mukti or kaivalya. It is not a temporary release. It is a state of everlasting release from the three fold sorrows through the knowledge of the discrimination of prakṛti and puruṣa. When our mind is oppressed by the threefold sufferings we think about the means to suppress them. According to the Sāṁkhya system there are only two real entities, puruṣa and prakṛti. The knowledge that they are two separate independent entities brings about liberation. So, really there is no relationship between puruṣa and prakṛti. Hence the notions that I am doing, I am enjoying etc., are all false. They have only phenomenal reality. The nature of puruṣa itself shows that is can never be in bondage.

The Sāṁkhya-Yoga systems of thought and practice

aim at the liberation of the spirit of man while the Sāṁkhya provides the prime work of the metaphysical thought bearing on this grand theme, the Yoga, with a few significant alterations, sets forth the practical steps to implement the theoretical scheme elaborated by the former. The dictum jīvanmukti liberation comes from knowledge determines the way of the Sāṁkhya to the summumbonum. Of the eight intellectual or baudda dispositions, virtue, vice, wisdom, ignorance, attachment, non-attachment, power and infirmity, wisdom or jñāna alone is helpful to the candidate for mokṣa. In the Advaita Vedānta system ignorance is destroyed by the knowledge of the real nature of the self as absolutely non-difference from Brahman. When ignorance is destroyed by the knowledge of the true nature of the self its pure consciousness and bliss are manifested. In the liberated state the soul is divested of ignorance and remains in its pure blissful state.

In the Vedānta, liberation is a state of happiness. According to Sāṁkhya, both pain on suffering and pleasure are relative and inseperable. Hence there is no happiness in the state of liberation. It is above pleasure and suffering. It is beyond all qualities. the Vedāntist holds that liberation consists in eternal happiness and this is not achieved from somewhere outside, but is simply manifested which was, till then, lying manifested.

The Nyāya-Vaiśeṣika criticises the theories of liberation accepted by other systems and shows that they admit the truth of the Nyāya view. The Naiyāyikas agree to the fact that in the liberated state the soul remains in its natural condition. The Nyāya bhāṣhya maintains the mithyajñāna (wrong knowledge-ignorance), produces attachment and aversion which lead to activity, this activity, by producing merit and demerit, becomes responsible for repeated births and deaths. According to Nyāya-Vaiśeṣika

the soul in the state of bondage is liable to have added to it, as it were, by the relation of samavāya, the qualities of consciousness, desire, and aversion, volition, pleasure and pain, merit and demerit. The Cārvāka holds that independence is liberation and dependence is bondage. The Mādhyamika Bauddha holds that the extinction of the soul is liberation. The Mādhyamika defines release as the cessation of the stream of cognitions eclipsed by the object forms. The Yogacārya Bauddha holds that emergence of pure cognition is exaltation on liberation. The Jains hold that liberation consists to the soul's transportation to a supra-mundane sphere on the removal of the veil from it. The Sāṁkhya holds that the existence of the self in its intrisic condition due to its isolation from prakṛti constitutes its liberation.

Bhaṭṭas hold that eternal bliss becomes manifested in the ātman during the state of liberation. The logicians regard the distraction of misery without a residue as release. According to Sāṁkhya Yoga also, pleasure and pain, the cognitive and other mental states in general, directly affect the buddhi only, and not the puruṣa. In fact, the Sāṁkhya Yoga is inclined to conceive bondge and liberation to the merely phenomenal appearances, and not realities as regards their association with the puruṣa. They tend to identify it with the experience of uninterrupted peaces and happiness.

CHAPTER-I

APPENDIX–I

सांख्यसूत्राः

अथ त्रिविधदुः खात्यन्तनिवृत्तिरत्यन्तपुरूषार्थः॥१॥

न वृष्टात्तत्सिद्धिर्निवृत्तेरप्यनुवृत्तिदर्शनात्॥२॥

प्रात्यहिकक्षुत्प्रतीकारवत्तत्प्रतीकारचेष्टनात्पुरूपार्थत्वम्॥३॥

सर्वासम्भवात्सम्भवेऽपि सत्त्वासम्भवाद्धेयः प्रमाणकुशलैः॥४॥

उत्कर्षादपि मोक्षस्य सर्वोत्कर्षश्रुतेः॥५॥

अविशेषश्चोभयोः॥६॥

न स्वभावतो बद्धस्य मोक्षसाधनोपदेशविधिः॥७॥

स्वभावस्यानपायित्वादननुष्ठानलक्षणमप्रामाण्यम्॥८॥

नाशक्योपदेशविधिरुपदिष्टेऽप्यनुपदेशः॥९॥

शुक्लपटवद्बीजवच्चेत्॥१०॥

शक्त्युद्भवानुद्भवाभ्यां नाशक्योपदेशः॥११॥

न कालयोगतो व्यापिनो नित्यस्य सर्वसम्बन्धात्॥१२॥

न देशयोगतोऽप्यस्मात्॥१३॥

नावस्थातो देहधर्मत्वात्तस्याः॥१४॥

असङ्गोऽयं पुरुष इति॥१५॥

न कर्मणान्यधर्मत्वादतिप्रसक्तेश्च॥१६॥

विचित्रभोगानुपपत्तिरन्यधर्मत्वे॥१७॥

प्रकृतिनिबन्धनाच्चेन्न तस्या अपि पारतन्त्र्यम्॥१८॥

न नित्यशुद्धबुद्धमुक्तस्वभावस्य तद्योगस्तद्योगादृते॥१९॥

नाविद्यातोऽप्यवस्तुना बन्धायोगात्॥२०॥

वस्तुत्वे सिद्धान्तहानिः॥२१॥

विजातीयद्वैतापत्तिश्च॥२२॥

विरुद्धोभयरूपा चेत्॥२३॥

न तादृक्पदार्थप्रतीतेः॥२४॥

न वयं षट्पदार्थवादिनो वैशेषिकादिवत्॥२५॥

अनियतत्वेऽपि नायौक्तिकस्य संग्रहोऽन्यथा बालोन्मत्तादिसमत्वम्॥२६॥

नानादिविषयोपरागनिमित्तकोऽप्यस्य॥२७॥

न बाहयाभ्येन्तरयोरूपरञ्जकभावोर्पि देशायवधा
नात्स्रघ्नस्थपाटलिपुत्रस्थयोरिव॥२८॥

द्वयोरेकदेशलब्धोपरागान्न व्यवस्था॥२९॥

अदृष्टवशाच्चेत्॥३०॥

न द्वयोरेककालायोगादुपकार्योपकारकभावः॥३१॥

पुत्रकर्मवदिति चेत्॥३२॥

नास्ति हि तत्र स्थिर एक आत्मा यो गर्भाधानादिना संस्क्रियेत॥३३॥

स्थिरकार्यासिद्धेः क्षणिकत्वम्॥३४॥

न प्रत्यभिज्ञाबाधात्॥३५॥

श्रुतिन्यायविरोधाच्च॥३६॥

दृष्टान्तासिद्धेश्च॥३७॥

युगपज्जायमानयोर्न कार्यकारणभावः॥३८॥

पूर्वापाय उत्तरायोगात॥३९॥

तद्भावे तदयोगादुभयव्यभिचारादपि न॥४०॥

पूर्वभावमात्रे न नियमः॥४१॥

न विज्ञानमात्रं बाह्यप्रतीतेः॥४२॥

तदभावे तदभावाच्छून्यं तर्हि॥४३॥

शून्यं तत्वं भावो विनश्यति वस्तुधर्मत्वाद्विनाशस्य॥४४॥

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न भागियोगो भागस्य ॥८१॥
नाणिमादियोगोऽप्यवश्यंभावित्वात्तदुच्छित्तेरितरयोगवत् ॥८२॥
नेन्द्रादिपदयोगोऽपि तद्वत् ॥८३॥
न भूतप्रकृतित्वमिन्द्रियाणामाहङ्कारिकत्वश्रुतेः ॥८४॥
न षट्पदार्थनियमस्तद्बोधान्मुक्तिः ॥८५॥
षोडशादिष्वप्येवम् ॥८६॥
नाणुनित्यता तत्कार्यत्वश्रुतेः ॥८७॥
न निर्भागत्वं कार्यत्वात् ॥८८॥
न रूपनिबन्धनात्प्रत्यक्षनियमः ॥८९॥
न परिमाणचातुर्विध्यं द्वाभ्यां तद्योगात् ॥९०॥
अनित्यत्वेऽपि स्थिरतायोगात्प्रत्यभिज्ञानं सामान्यस्य ॥९१॥
न तदपलापस्तस्मात् ॥९२॥

नान्यनिवृत्तिरूपत्वं भावप्रतीतेः ॥९३॥
न तत्त्वान्तरं सादृश्यं प्रत्यक्षोपलब्धेः ॥९४॥
निजशक्त्यभिव्यक्तिर्वा वैशिष्ट्यात्तदुपलब्धेः ॥९५॥
न संज्ञासंज्ञिसम्बन्धोऽपि ॥९६॥
न सम्बन्धनित्यतोभयानित्यत्वात् ॥९७॥
नातः सम्बन्धो धर्मिग्राहकमानबाधात् ॥९८॥
न समवायोऽस्ति प्रमाणाभावात् ॥९९॥
उभयत्राप्यन्यथासिद्धेर्न प्रत्यक्षमनुमानं वा ॥१००॥
नानुमेयत्वमेव क्रियाया नेदिष्टस्य तत्तद्वतोरेवापरोक्षप्रतीतेः ॥१०१॥
न पाञ्चभौतिकं शरीरं बहूनामुपादानायोगात् ॥१०२॥
न स्थूलमिति नियम आतिवाहिकस्यापि विद्यमानस्यात् ॥१०३॥
नाप्राप्तप्रकाशकत्वमिन्द्रियोणामप्राप्तेः सर्वप्राप्तेर्वा ॥१०४॥
न तेजोऽपसर्पणात्तैजसं चक्षुर्वृत्तितस्तत्सिद्धेः ॥१०५॥
प्राप्तार्थप्रकाशलिङ्गाद्वृत्तिसिद्धिः ॥१०६॥
भागगुणाभ्यां तत्त्वान्तरं वृत्तिः सम्बन्धार्थं सर्पतीति ॥१०७॥
न द्रव्यनियमस्तद्योगात् ॥१०८॥
न देशभेदऽप्यन्योपादानतास्मदादिवन्नियमः ॥१०९॥
निमित्तव्यपदेशात्तद्व्यपदेशः ॥११०॥
ऊष्मजाण्डजजरायुजोद्भिज्जसाङ्कल्पिकमांसिद्धिकं चेति न नियमः ॥१११॥
सर्वेषु पृथिव्युपादानमसाधारण्यात्तद्व्यपदेशः पूर्ववत् ॥११२॥
न देहारम्भकस्य प्राणत्वमिन्द्रियशक्तितस्तत्सिद्धेः ॥११३॥
भोक्तुरधिष्ठानाद्भोगायतननिर्माणमन्यथा पूतिभावप्रसङ्गात् ॥११४॥
भृत्यद्वारा स्वाम्यधिष्ठितिर्नैकान्तात् ॥११५॥
समाधिसुषुप्तिमोक्षेषु ब्रह्मरूपता ॥११६॥
द्वयोः सबीजमन्यत्र तद्धतिः ॥११७॥
द्वयोरिव त्रयस्यापि दृष्टत्वान्नतु द्वौ ॥११८॥
वासनया नार्थख्यापनं दोषयोगेऽपि न निमित्तस्य प्रधानबाधकत्वम् ॥११९॥
एकः संस्कारः क्रियानिर्वर्तको नतु प्रतिक्रियं संस्कारभेदा बहुकल्पनाप्रसक्तेः ॥१२०॥

न बाह्यबुद्धिनियमो वृक्षगुल्मलतौषधिवनस्पतितृणवीरुधादीनामपि भोक्तृभोगायतनत्वं पूर्ववत् ॥१२१॥

समृतेश्च ॥१२२॥

न देहमात्रतः कर्माधिकारित्वं वैशिष्ट्यश्रतेः ॥१२३॥

त्रिधा त्रयाणां व्यवस्था कर्मदेहोपभोगदेहोभयदेहाः ॥१२४॥

न किं चिदप्यनुशयिनः ॥१२५॥

न बुद्ध्यादिनित्यत्वमाश्रयविशेषेऽपि वह्निवत् ॥१२६॥

आश्रयासिद्धेश्च ॥१२७॥

योगसिद्धयोऽप्यौषधादिसिद्धिवन्नापलपनीयाः ॥१२८॥

न भूतचैतन्यं प्रत्येकादृष्टेः सांहत्येऽपि च सांहत्येऽपि च ॥१२९॥

CHAPTER-VI

अस्त्यात्मा नास्तित्वसाधनाभावात् ॥१॥

देहादिव्यतिरिक्तोऽसौ वैचित्र्यात् ॥२॥

षष्ठीव्यपदेशादपि ॥३॥

न शिलापुत्रवद्धर्मिग्राहकमानबाधात् ॥४॥

अत्यन्तदुःखनिवृत्त्या कृतकृत्यता ॥५॥

यथा दुःखात्क्लेशः पुरुषस्य न तथा सुखादभिलाषः ॥६॥

कुत्रापि कोऽपि सुखीति ॥७॥

तदपि दुःखशबलमिति दुःखपक्षे निःक्षिपन्ते विवेचकाः ॥८॥

सुखलाभाभावादपुरुषार्थत्वमिति चेन्न द्वैविध्यात् ॥९॥

निर्गुणत्वेमात्मनोऽसङ्गत्वादिश्रुतेः ॥१०॥

परधर्मत्वेऽपि तत्सिद्धिरविवेकात् ॥११॥

अनादिरविवेकोऽन्यथा दोषद्वयप्रसक्तेः ॥१२॥

न नित्यः स्यादात्मवदन्यथानुच्छित्तिः ॥१३॥

प्रतिनियतकारणनाश्यत्वमस्य ध्वान्तवत् ॥१४॥

अत्रापि प्रतिनियमोऽन्वयव्यतिरेकात् ॥१५॥

प्रकारान्तरासम्भवादविवेक एव बन्धः ॥१६॥

न मुक्तस्य पुनर्बन्धयोगोऽप्यनावृत्तिश्रुतेः ॥१७॥

अपुरुषार्थत्वमन्यथा ॥१८॥

अविशेषापत्तिरुभयोः ॥१९॥

मुक्तिरन्तरायध्वस्तेर्न परः ॥२०॥

तत्राप्यविरोधः ॥२१॥

अधिकारित्रैविध्यान्न नियमः ॥२२॥

दाढर्यार्थमुत्तरेषाम् ॥२३॥

स्थिरसुखमासनमिति न नियमः ॥२४॥

ध्यानं निर्विषयं मनः ॥२५॥

उभयथाप्यविशेषश्चेन्नैवमुपरारगनिरोधाद्विशेषः ॥२६॥

निःसंगेऽप्युपरागोऽविवेकात् ॥२७॥

जपास्फटिकयोरिव नोपरागः किं त्वभिमानः ॥२८॥

ध्यानधारणाभ्यासवैराग्यादिभिस्तन्निरोधः ॥२९॥

लयविक्षेपयोर्व्यावृत्त्याचार्याः ॥३०॥

न स्थाननियमश्चित्तप्रसादात् ॥३१॥

प्रकृतेराद्योपादानतान्येषां कार्यत्वश्रुतेः ॥३२॥

नित्यत्वेऽपि नात्मनो योग्यत्वाभावात् ॥३३॥

श्रुतिविरोधान्न कुतर्कापरसदस्यात्मलाभः ॥३४॥

पारम्पर्येऽपि प्रधानानुवृत्तिरणुवत् ॥३५॥

सर्वत्र कार्यदर्शनाद्विभुत्वम् ॥३६॥

गतियोगेऽप्याद्यकारणताहानिरणुवत् ॥३७॥

प्रसिद्धाधिक्यं प्रधानस्य न नियमः ॥३८॥

सावादीनामतद्धर्मत्वं तद्रूपत्वात् ॥३९॥

अनुपभोगेऽपि पुमर्थं सृष्टिः प्रधानस्योष्ट्रकुंकुमवहनवत् ॥४०॥

कर्मवैचित्र्यात्सृष्टिवैचित्र्यम् ॥४१॥

साम्यवैषम्याभ्यां कार्यद्वयम् ॥४२॥

विमुक्तबोधान्न सृष्टिः प्रधानस्य लोकवत् ॥४३॥

नान्योपसर्पणेऽपि मुक्तोपभोगो निमित्ताभावात् ॥४४॥

पुरुषबहुत्वं व्यवस्थातः ॥४५॥

उपाधिश्चेत्तत्सिद्धौ पुनर्द्वैतम् ॥४६॥

द्वाभ्यामपि प्रमाणविरोधः ॥४७॥

द्वाभ्यामप्यविरोधन्न पूर्वमुत्तरं च साधकाभावात् ॥४८॥
प्रकाशतस्तत्सिद्धौ कर्मकर्तृविरोधः ॥४९॥
जडव्यावृत्तो जडं प्रकाशयति चिद्रूपः ॥५०॥
न श्रुतिविरोधो रागिणां वैराग्याय तत्सिद्धेः ॥५१॥
जगत्सत्यत्वमदुष्टकारणजन्यत्वाद्बाधकाभावात् ॥५२॥
प्रकारान्तरासम्भवात्सदुत्पत्ति ॥५३॥
अहङ्कारः कर्ता न पुरुषः ॥५४॥
चिदवसाना भुक्तिस्तत्कर्मार्जितत्वात् ॥५५॥
चन्द्रादिलोकेऽप्यावृत्तिर्निमित्तसद्भावात् ॥५६॥
लोकस्य नोपदेशात्सिद्धिः पूर्ववत् ॥५७॥
पारम्पर्येण तत्सिद्धौ विमुक्तिश्रुतिः ॥५८॥
गतिश्रुतेश्च व्यापकत्वेऽप्युपाधियोगाद्भोगदेशकाललाभो व्योमवत् ॥५९॥
अनधिष्ठितस्य पूतिभावप्रसङ्गान्न तत्सिद्धिः ॥६०॥
अदृष्टद्वारा चेदसम्बद्धस्य तदसंभवाज्जलादिवदंकुरे ॥६१॥
निर्गुणत्वात्तदसंभवादहङ्कारधर्मा ह्येते ॥६२॥
विशिष्टस्य जीवत्वमन्वयव्यतिरेकात् ॥६३॥
अहङ्कारकर्त्रधीना कार्यसिद्धिर्नेश्वराधीना प्रमाणाभावात् ॥६४॥
अदृष्टोदुभूतिवत्समानत्वम् ॥६५॥
महतोऽन्यत् ॥६६॥
कर्मनिमित्तः प्रकृतेः स्वस्वामिभावोऽप्यनादिर्बाजांकुरवत् ॥६७॥
अविवेकनिमत्तो वा पस्चशिखः ॥६८॥
लिङ्गशरीरनिमित्तक इतिःसनन्दनाचार्यः ॥६९॥
यद्वा तद्वा तदुच्छित्तिः पुरुषार्थस्तदुच्छित्तिः पुरुषार्थ ॥७०॥

APPENDIX–II

साङ्ख्याकारिका

दुःखत्रयाभिघाताज्जिज्ञासा तदभिघातके हेतौ।
दृष्टे सापार्था चेन्नैकान्ताऽत्यन्ततोऽभावात्॥१॥

दृष्टबदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तं।
तद्विपरीतः श्रेयान् व्यक्ताऽव्यक्तज्ञांवज्ञानात्॥२॥

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः॥३॥

दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धतवात्।
त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्धि॥४॥

प्रतिविषयाऽध्यावसायो दृष्टं त्रिविधमनुमानमाख्यातम्।
तल्लिङ्गालङ्गिपूर्वकमाप्तश्रुतिराप्तवचनं तु॥५॥

सामान्यतस्तु दृष्टादतीनिद्रयाणां प्रतीतिरनुमानात्।
तस्मादपि चाऽसिद्धं परोक्षामाप्तागमात् सिद्धम्॥६॥

अतिदूरात्सामीप्यादिन्द्रियघातान्मनाऽनवस्थानात्।
सौक्ष्म्याद्व्य व धानादभिभवात्समानाभिहाराच्च॥७॥

सौक्ष्म्यात्तदनुपब्धिर्नाभावात्कार्यतस्तदुपलब्धेः।
महदादि तच्च कार्यं प्रकृतिविरूपं सरूपं च॥८॥

असदकरणादुपादानग्रहणात् सर्व सम्भवाभावात्।
शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम्॥९॥

हेतुमद्नितयमव्यापि सक्रियमनेकमाश्रितं लिङ्गम्।

सावयबं परतन्त्रं व्यक्तं विपरीतमव्यक्तम्॥१०॥

त्रिगुणमविवेकि विषयः सामन्यमचेतनं प्रसवधर्मि।
व्यक्तं तथाप्रधानं तद्विपरीतस्तथा च पुमान्॥११॥

प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः।
अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः॥१२॥

सत्त्वं लघू प्रकाशकमिष्टमुपष्टम्भकं चलञ्च रजः।
गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः॥१३॥

अविवेक्यादिः सिद्धस्त्रगुण्यात्तद्विपर्यऽयाभावात्।
कारणगुणात्मकत्वात् कार्यस्याऽव्यक्तमपि सिद्धम्॥१४॥

भेदानां पारमाणात्समन्वयाच्छक्तितः प्रवृत्तश्च।
कारणकार्यविभागादविभागाद्वैश्वरूपस्य॥१५॥

कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च।
परिणामतः सलिलवत्प्रतिप्रतिगुणाश्रयविशेषात्॥१६॥

सङ्घातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात्।
पुरुषाऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च॥१७॥

जननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाश्चैव॥१८॥

तस्माच्च विपर्यासात्सिद्धं साक्षित्वमस्य पुरुषस्य।
कैबल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च॥१९॥

तस्मात्तर्त्सयोगादचेतनं चेतनावदिव लिङ्गम।
गुणकर्तृत्वे च तथा कर्तेव भवत्युदासानः॥२०॥

पुरुषस्य दर्शनार्थ वैकल्यार्थ तथा प्रधानस्य।
पङ्ग्वन्धवदुभयोरपि संयागस्तत्कृतः सर्गः॥२१॥

प्रकृतेर्महास्ततोऽहङ्कारस्तस्माद् गणश्च षोडशकः।
तस्मादपि षोडशकात्पञ्चभ्यः पञ्च भूतानि॥२२॥

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम्।
सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम्॥२३॥

अभिमानाऽहङ्कारस्तस्माद् द्विविधः प्रवर्तते सर्गः।
एकादशकश्च गणस्तन्मात्रः पक्ष्वकश्चैव॥२४॥

सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्।
भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम्॥२५॥

बुद्धीन्द्रियाणि चक्षःश्रोत्रघ्राणरसनस्पर्शनकानि।
वाक्पाणिपादपायूपरथानि कर्मेन्द्रियाण्याहुः॥२६॥

उभयात्मकमत्र मनः सङ्कल्पकमिन्द्रियञ्च साधर्म्यात्।
गुणपरिणामविशेषान्नानात्वं वाह्यभेदाश्च॥२७॥

शब्दादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः।
वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम्॥२८॥

स्वालक्षण्य वृत्तिस्त्रयस्य सैषा भवत्यसामान्या।
सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च॥२९॥

युगपच्चतुष्टयस्य तु वृत्तिः क्रमशश्च तसय निर्दिष्ट।
दृष्टे, तथाप्यदृष्टे त्रयस्म तत्पूर्विका वृत्ति ॥३०॥

स्वां स्वां प्रतिपद्यन्ते परस्पराकूतहेतुर्को वृत्तिम्।
पुरुषार्थं एव हेतुर्न केनचित् कार्यते करणम् ॥३१॥

करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम्।
कार्यं च तस्य दशधा हार्य धार्य प्रकाश्यञ्च ॥३२॥

अन्तःकरणं त्रिविधं दशधा बाह्यं त्रयस्य विषयाख्यम्।
साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम् ॥३३॥

बुद्धीन्द्रियाणि तेषां पञ्च विशेषाविशेषविषयाणि।
वाग्भवति शब्दविषया शेषाणि तु पञ्चविषयाणि ॥३४॥

सानतःकरणा बुद्धिः सर्व विषयमवगाहते यस्मात्।
तस्मात् त्रिविधं करणं द्वारि द्वाराणि शेषाणि ॥३५॥

एते प्रदीपकल्पाः परस्परविलक्षणा गुणाविशेषाः।
कृत्स्नं पुरुषस्यार्थं प्रकाश्य बुद्धौ प्रयच्छन्ति ॥३६॥

सर्वं प्रत्युपमागं यस्मात् पुरुषस्य साधयति बुद्धिः।
सैव च विशिनष्टि पुनः प्रधानपुरुषान्तरं सूक्ष्मम् ॥३७॥

तन्मात्राण्यविशेषास्तेभ्या भूतानि पञ्च पश्चभ्य।
एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥३८॥

सूक्ष्मा मातापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः।
सूक्ष्मास्तेषां नियता मातापितृजा निवर्तन्ते ॥३९॥

पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम्।
संसरति निरुपयोगं भावैराधिवासितं लिङ्गम् ॥४०॥

चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथा छाया।
तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥४१॥

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन।
प्रकृतेर्विभुत्वयोगान्नटवद् व्यवतिष्ठते लिङ्गम् ॥४२॥

सांसिद्धिकाश्च भावाः प्राकृतिका वैकृतिकाश्च धर्माद्याः।
दृष्टा करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ॥४३॥

धर्मेण गमनमूर्ध्वं गमनधस्ताद्भवत्यधर्मेण।
ज्ञानेने चापवर्गो विपर्ययादिष्यते बन्धः ॥४४॥

वैराग्यात्प्रकृतिलयः संसारो भवति राजसाद्रागात्।
फेश्वर्यादविघातो विपर्ययात् तद्विपर्यासः ॥४५॥

ऐष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः।
गुणवैषम्यविमर्दात् तस्य च भेदास्तु पञ्चाशत् ॥४६॥

पञ्च विपर्ययभेदा भवन्त्यशक्तिस्तु करणवैकल्यात्।
अष्टाविंशतिभेदा तुष्टिर्नवधाऽष्टधा सिद्धिः ॥४७॥

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः।
तामिस्राऽष्टादशधा तथा भवन्त्यन्धतामिस्रः ॥४८॥

एकादशेन्द्रियवधाः सह बुद्धिवर्धरशक्तिरुद्दिष्टा।
सप्तदश वधा बुद्धेविपर्ययात् तुष्टिसिद्धीनाम् ॥४९॥

आध्यात्मिक्यश्चतस्रः प्रकृत्युपादानकालभागाख्याः।
वाह्या विषयोपरमात्पञ्च नव तुष्टयोऽभिमताः ॥५०॥

ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्त।
दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥५१॥

न विना भावैर्लिङ्गं न विना लिङ्गेन भावनिर्वृत्तिः।
लिङ्गाख्या भावाख्यस्तस्माद्द्विविधः प्रवर्तते सर्गः ॥५२॥

अष्टविकल्पो दैव स्तैर्यग्योनश्च पञ्चधा भवति।
मानुष्यश्चैकविधः समासतो भौतिकः सर्गः ॥५३॥

ऊर्ध्वं सत्त्वविशालोस्तमो विशालश्च मूलतः सर्ग।
मध्ये रजो विशालो ब्रह्मादिस्तम्बपर्यन्त ॥५४॥

तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः।
लिङ्गस्याविनिवृत्तेस्तस्माद् दुःखं स्वभावेन ॥५५॥

इत्येष प्रकृतिकृतो महदादिविशेषभूतपर्यन्तः।
प्रकृतिपुरुष विमोक्षार्थं स्वार्थ इव परार्थ आरम्भः ॥५६॥

वस्तविवृद्धिनिमित्तं दुग्धस्य यथा प्रवृत्तिरज्ञस्य।
पुरुषविमाक्षनिमित्तं तथा प्रवृति प्रधानस्य ॥५७॥

औत्सुक्यनिवृत्यर्थं यथा क्रियासु प्रवर्तते लोकः।
पुरुषस्य विमाक्षार्थ प्रवर्तते तद्वदव्यक्तम् ॥५८॥

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात्।
पुरुषस्य तथात्मानं प्रकाश्च विनिवर्तते प्रकृतिः ॥५९॥

नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः।
गुणवायगुण्स्य सततस्तस्यार्थमपार्थकं चरति ॥६०॥

प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति।
या दृष्टास्मीति पुनर्नदर्शनमुपैति पुरुषस्य ॥६१॥

तस्मान्न बध्यते नापि मुच्यते नापि संसरति कश्चित्।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥६२॥

रूपैःसप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः।
सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण ॥६३॥

एवं तत्त्वाम्यासात् नास्मि न मे नाहमित्यपरिशेषम्।
अविपर्ययाद्विशुद्धं केवलमुत्पद्येत ज्ञानम् ॥६४॥

तेन निवृत्तप्रसवामर्थवशात् सप्तरूपविनिवृत्ताम्।
प्रकृति पश्यति पुरुषः प्रेक्षकवदवस्थितः सुस्थः ॥६५॥

दृष्टामयेत्युपेक्षक एकः दृष्टाहमित्युपरमत्यन्या।
सति सम्योगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥६६॥

सम्यग्ज्ञानाधिममाद् धर्मादीनामकारण प्राप्तौ।
प्राप्ते शटीटभेद्रे चटितार्थत्वात् प्रधानविनिवृत्तौ।
ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥६८॥

पुरुषार्थज्ञानमिदं गुह्यं परमर्षिणा समाख्यातम्।
स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम् ॥६९॥

एतत् पवित्रमग्रयं मुनिरासुरयेऽनुकम्पया प्रददौ।
आसुरिरपि पञ्चशिखाय तेन च बहुधा कृतं तन्त्रम् ॥७०॥

शिष्यपरम्परस्यागतमीश्वरकृष्णेन चैतदार्याभिः।
संक्षिप्तमार्यमतिना सस्यग्विज्ञाय सिद्धान्तम् ॥७१॥

सप्तत्यां किलयेऽर्थास्तेऽर्थाः कृत्स्नस्य षष्टितन्त्रस्य।
आख्यायिकाविरहिताः परवादविवर्जिताश्चापि ॥७२॥

APPENDIX–III

Kārikā	**Kārikā No.**
अतिदूरात्सामीप्यात्	7a
अध्यवसायो बुद्धिः	23a
अन्तःकरणं त्रिविधम्	33a
अन्योन्याभिभवाश्रय	12a
अभिमानोऽहङ्कारः	24a
अविपर्ययात् विशुद्ध	64b
अविवेक्यादिः सिद्ध	14a
अष्टविकल्पो दैवः	53a
अष्टाविंशति भेदाः	47b
असदकरणात् उपादान	9a
आख्यायिका विरहिताः	72b
आध्यात्मिकाः चतस्र	50a
आसुरिरपिपश्चशिखाय	70b
इति एष प्रकृतिकृतः	56a
उभयात्मकं अत्र	27a
ऊर्ध्व सत्वविशालः	54a
ऊहः शब्दोऽध्ययनं	51a
एकादशकश्च गणाः	24b
एकादेशेन्द्रियवधाः	49a
एतत् पवित्र अग्रयं	70a
एने प्रदीपकल्पाः	36a

एते स्मृता विशेषाः	38b
एवं तत्त्वाऽभ्यासात्	64a
एष प्रतययसर्ग	46a
ऐकान्तिकमात्यन्तिकं	68b
ऐश्वर्यादविधातः	45b
औत्सुक्य-निवृत्त्यर्थ	58a
करणं त्रयोदश	32a
कारणकार्यविभागात्	15b
कारणगुणात्मकत्वात्	14b
कारणमस्त्यव्यक्तं	16a
कार्यं च तस्य दशधा	32a
कृत्स्नं पुरुषस्यार्थ	36b
कैवल्यं माध्यस्थ्यं	19b
गुणकर्तृत्वे च तथा	20b
गुणपरिणामविशेषात्	27b
गुणवत्यगुणस्य सतः	60b
गुणवैषम्यविमर्दात्	46b
गुरुवरणकमेव तमः	13b
चित्रं यथाश्रयमृते	41a
जन्ममरणकरणानां	18a
ज्ञानेनचापवर्गः	44b
तत्र जरामरणकृतं	55a
तद्वद्विना विशेषैर्न	41b
तद्विपरीतः श्रेयान्	2b
तन्मात्राण्यविशेषाः	38a
तल्लङ्गलिङ्गिपूर्वकं	5b
तस्माच्च विपर्यासात्	19a

तस्मात् तत्सम्योगात्	20a
तस्मात् त्रिविधं करणं	35b
तस्मादपि चासिद्धं	6b
तस्मादपि षोडशकात्	22b
तस्मात्र बध्यते	62a
तामिस्रोऽष्टादशधा	48b
तिष्ठति संस्कारवशात्	67a
तेन निवृत्तप्रसवाम्	65a
त्रिगुणमविवेकि विषयः	11a
त्रिविधं प्रमाणमिष्टं	4b
दानं च सिद्धयो	51a
दुःखत्रयाऽभिघातात्	1a
दृष्टवदानुश्रविकः	2a
दृष्टाःकरणाश्रयिणः	43b
दृष्टा मयेत्युपेक्षक एको	66a
दृष्टे तथाप्यदृष्टे	30b
दृष्टे साऽपार्था	1b
धर्मेण गमनमूर्ध्वं	44a
न विना भावैर्लिङ्गम्	52a
नानाविर्धरुपायैः	60a
पङ्ग्वन्धवदुभयोरपि	21b
पञ्चविपर्ययभेदाः	47a
परिणामय सलिलवत्	16a
पुरुषबहुत्वं सिद्धम्	18a
पुरुषविमोक्षनिमित्तम्	57b
पुरुषस्य तथात्मानम्	59b
पुरुषस्य दर्शनार्थम्	21a

पुरुषस्य विमोक्षार्थम्	58b
पुरुषार्थ एव हेतुः	31b
पुरुषाथज्ञानमिदम्	69a
पुरुषार्थहेतुकमिदम्	42a
पुरुषोऽस्ति भोक्तृभावात्	17b
पूर्वोत्पन्नं असक्तम्	40a
प्रकृति पश्यति पुरुषः	65b
प्रकृतेः सुकुमारतरम्	61a
प्रकृतेः महांस्ततः	22a
प्रकृतेर्विभुत्वयोगात्	42b
प्रतिपुरुषविमोक्षार्थम्	56b
प्रतविषयाध्यवसायः	5a
प्राप्ते शरीरभेदे	68a
प्रीत्यप्रीतिविषाद	12a
बाह्याविषयोपरमात्	50b
बुद्धीन्द्रियाणि चक्षुः	26a
बुद्धीन्द्रियाणि तेषां	34a
भूतादेस्तन्मात्रः	25b
भेदस्तमसोष्टविधः	48a
भेदानां परिमाणात्	15a
मध्ये रजोविशालः	54b
महदादि तश्च कार्यम्	8b
मानुष्यश्चैकविधः	53b
मूलप्रकृतिरविकृतिः	3a
या दृष्टास्मीति पुनः	61b
युगपत् चतुष्टयस्य तु	30a
रङ्गस्य दर्शयित्वा	59a

रूपैः सप्तभिरेव तु	63a
लिङ्गस्याविनिवृत्तेः	55b
लिङ्गाख्यो भावाख्यः	52b
वचनादानविहरण	28b
वत्सविवृद्धिनिमित्तम्	57a
वाक्पाणिपादपायू	26b
वाग्भवति शब्दविषया	34b
वैरागयात् प्रकृतिलयः	45a
व्यक्तं तथा प्रधानम्	11b
शक्तस्य शक्यकरणात्	9b
शब्दादिषु पञ्चानां	28a
शिष्यपरम्परस्यागतम्	71a
षोडशकस्तु विकारः	3b
संसरति निरुपभोगम्	40b
संसरति बध्यते	62b
संक्षिप्तमार्यम्	71b
सङ्घातपरार्थत्वात्	17a
सति संयोगेऽपि तयोः	66b
सत्वं लघु प्रकाशकम्	13a
सप्तत्यां किल	72a
सप्तदशवधा बुद्धेः	49a
सम्यग्ज्ञानाधिगमात्	67a
सर्व प्रत्युपभोगम्	37a
सांसिद्धिकाश्च भावाः	43a
सात्विक एकादशकः	25a
सात्विकमेतद्रूपं	23b
सान्तःकरणाबुद्धिः	35a

सामान्यकरणवृत्तिः	29b
सामान्यतस्तु दृष्टात्	6a
सांप्रतकालं बाह्यं	33b
सावयवं परतन्त्रं	10b
सूक्ष्मा मातापितृजाः	39b
सूक्ष्मास्तेषां नियताः	39a
सैव च पुरुषार्थम्	63b
सैव चविशिनष्टि पुनः	37b
सौक्ष्म्यात् तदनुपलब्धिः	8a
सौक्ष्म्यात् व्यवधानात्	7b
स्वां स्वां प्रतिपद्यन्ते	31a
स्वालक्षण्यं वृत्तिः	29a
स्थित्युत्पत्तिप्रलयाः	69b
हेतुमत् अनित्यं अव्यापि	10a

APPENDIX– IV
Glossary of terms

abbāva	:	non-existence; absence
abhimāna	:	self conceit
abhimantri	:	consecrating, making sacred by repetition of special formulas or mantras
abhogya	:	not to the experienced
acetana	:	unconscious
ādharṇa	:	demerit, unrighteous conduct
adhi	:	above, over
ādibbautika	:	that which arises with reference to living being, (the natural extrinsic)
ādidavika	:	the divine or supertnatural
adhiṣṭhānāt	:	basis; substratum;gbound
advaita	:	non-dualism
advaita vedānta	:	non-duality; a philosophy teaching the oneness of God, soul and universe, whose chief exponent was sankaracarya
adyātmika	:	the natural and intrinsic; both bodily and mental
adyavasāya	:	ascertainment or deternination
āgama	:	testimony
aghora	:	without family
agni	:	the fire god
aham brahmāsai	:	one of the mahavakyas; I myself is Brahman

ahaṁkāra	:	ego or "I-consciousness"; one of the functions of the inner organ
ahaṁkāra liṅga	:	characteriastic of ego or a symbol of ego
ahaṁkārika	:	a proud, self-conceited
ahamkṛti	:	egotism
āharaṇa	:	fetching, bringing (near)
ahetuaat	:	causeless, spontaneous
ahiṁsā	:	non-violence
aiśvarya	:	super human power, pre-eminece
ajñāna	:	misconception, ignorance
akartā	:	dwarfish
ākāśā	:	the first of the five material elements that constitute the universe, often translated as "space" or "ether"
akṣa	:	eye
alaukika	:	not current in the usual languages. peculiar to the sacred writings, not used in classics, vedic
amidhā	:	not stupid
anāgata	:	not come or arrived
anaiśvarya	:	lack of power; weakness
ananvayavyatireki	:	comparision of an object with its own ideal
anaśrita	:	not supported; detached
aneka	:	not, one, more than one many
animā	:	atomisation (one of the power obtained through the practice of yoga)

anitya	:	emphemerat, trunsient; not eternal
antakharaṇa	:	the inner organ, comprising manas (mind), buddhi (intellect or determinative faculty), citta (pleasure seeking function), and ahaṁkāra (ego)
aṇu	:	minute, atomic, anatom
anumāna	:	inference
anyonyāśraya	:	mutual or reciprocal support or dependance
āpa	:	the waterlement
apāna	:	one of the five vital airs
aparigrahā	:	non-acceptance
apavarga	:	emanupation, liberation
āpta	:	god obtained
āpta śruti	:	reliable vedas; śmṛtis
āptavacana	:	one of the three reliable means of knowing accepted by samkhya
arthāpatti	:	presumption
aśabda	:	not expressed in words
aśakti	:	in capacity
asāmānya	:	not expressed in words
asaroprajñāta samādhi	:	samādhi not concious of an object
āsana	:	posture of body
āsanta	:	not pleasurable
asat	:	unture
āśrita	:	supported
aṣṭānga	:	the eight fold ways of yoga system
āstaya	:	non-stealing

asura : an evil spirit, a demon
atita : past
atitihya : rumour
ātman : the pure self as the reality about man
atrayaratna : the sage atri is speaker in carakas work and for that it was called (atreya saṁhitā)
atyantasat : excessive or perfect truth
ava : away from
avairāgya : non-detachment
ayayayaghatita : a limb of the body
avidyā : ignorance; nescisence
avighāta : unimpeded, unobstracted
aviṣaya : unperceived, invisible
aviṣeśa : unparticularised
aviṣeśaviṣayas : without any difference or similar specific
avīta : with conquered
aviveki : non-discrimination, lack of discrimination
avyakta : indistinct
avyāpi : non-pervasion
ayam ātma brahma : the self is brahman
bandha : blind, attachment
baudda : intellectual
bauddaprama : where the importance goes to buddhi
bhadra : one of the various types of the āsana (posture)
bhagavat : glorious, illustrious divine
bhaktiyoga : dvotion, yoga of the nature of devotion

bhautīka sarga : physical stage
bhaṭṭa : master (used as a title of respect in addressing princes)
bhāva : condition, being
bhāva pratyaya samādhi : one of the sub-type of attribute less samadhi
bhaya : fear; apprehension
bhi : fearful
bhogya : to be enjoiyed or turned to onesaccount
bhokta : devotee
bhoktṛbhava : the five
bhūtādi : the five devoted
brāhmin : a member of the priestly caste, the highest caste in hindu society
brahman : the absolute; the supreme reality of non-dualistic vedānta
budh : intellect
buddha : the founder of buddhism
buddhi : intellect : cognition
buddhi sarga : the determinative faculty of the mind, which make decisions; some times translated as 'intellect'
būtas : elements
caitra : a lunar month in which the full moon stands in the constellation caitra
cakṣu : to see, observe
candrikā : moon light
cārvākas : the founder of the well-known materialistic school of hindu

		philosophy
ceṣṭa	:	volition effort
cetana	:	percipient; sentient, intelligent
chanda	:	the science of prosody
cidrūpa	:	consciousness
citta	:	the function of the inner organ which seeks for pleasurable objects
dāna	:	control of the senses
deha sāmya	:	equipoise of the limbs
dharana	:	concentration
dharma	:	righteousness, duty, the inner constitution of a things which governs its growth
dhi	:	cignition
dhṛti	:	support
dhyāna	:	meditation
draṣta	:	seer
draṣtrabhave	:	passive observtion
drikstiti	:	fixing of the vision
duḥkha	:	pain
dvaivata	:	one of the difference of sound
dvaraṇi	:	gates
egāgrabhumī	:	one pointed or having one point earth
eka	:	a single
ekendriyasamjña	:	one sense organs stage
gamanamurdhvam	:	elevation
ganmana madhastāt	:	degradation
gandha	:	smell, the special quality of the element earth
gāndhfirā	:	one of the differences of sound
garimā	:	gravity leading to heaviness

garuḍa	:	one of the various types of the āsana (posture)
ghrāṇa	:	smell
guṇas	:	according to the sāṁichya philosophy prakṛti; (nature of matter), consists of three guṇas usually translated as qualities known as suttra, rajas and tames
hetu	:	cause, mark in inference
hetumat	:	cause
himālayās	:	the snow-mountain
hiraṇyagarbha	:	the golden enbryo
hri	:	shame
indriyas	:	sense organs
irṣyā	:	envy
īśitva	:	acquring god like powers
īśvara	:	god absolute reality appearing with attributes
īśvarapraṇidhāna	:	profound meditation of Īśvara
jala	:	water
jiñāsa	:	the desire to know
jīva	:	the individual soul, which in essence in one with the universal soul
jīvana	:	giving life; enlivening
jīvan mukta	:	one enjoying iberation while living in the body
jīvannmukti	:	one who has attained ultimate reality
Jñā	:	knowledge
jñāna	:	knowledge of reality
jñāna yoga	:	one of the four types of the yoga system (karma yoga,

		bhakti yoga, rāja yoga, jñāna yoga)
jñāendriya	:	the five organs of congition
jñāni	:	a learned man, one well versed in spiritual knowledge
jyotiṣa	:	astronomy
jotiṣṭoma	:	with a view to going to heaven perform the jyotiṣṭoma sacrifice
kaivalya	:	liberation, emancipation, absoluteness freedom, abstraction, pure isolation
kāla	:	time
kalpa	:	rituals or ceremones
kāma	:	pursuit of pleasure of sex and also aesthetic enjoyment
kāmāvasāyitā	:	capacity to make the elements and their natures assume the apperance he wills, one of the siddhis
kapha	:	phlegm
karaṇa	:	the material cause
kārikā	:	a commentary on the māṇdukya upaniṣad, ascribed to gauḍapāda.
karma	:	action in general; duty; ritualistic worship
karma yoga	:	one of the basic appreaches to the goal of liberation
karmendriyas	:	action capacity
kārya	:	effect or product of the ultimate material cause
kavalānvayī	:	pertaing only to connection
kevala vyatirekī	:	onely discriminative

khyātasat	:	dominated; named; called
khyāti	:	knowledge; declaration
kleśas	:	abfliction
kṛ	:	together (the term prakṛti is from root)
krodha	:	anger
kṣetrajñāna	:	clever; deaterous Land or soil
kośala	:	the capital of that country or ayodhyā
kumbhaka	:	steadiness of thoughts, retention of breath
laghīmā	:	extreme lightness of the body or the ability to levitate
laukīka	:	popular
liṇga	:	pure traceable
liṅga śarīra	:	subtle body
liṅgi-liṅga	:	sign; a mark
lobha	:	greed
madhyama	:	one of the difference of sound
mādhyāmika	:	one of the school of buddhism
magā bhūtas	:	the five gross elements
mahat	:	cosmic intellect
mahātattva	:	one of principles of sāṁkhya system
mahimā	:	largeness, one of the siddhis
manana	:	concentration, rational, reflection
manas	:	the faculty of doubt and volition some times translated as "mind", one of the functions of the inner organ
marumarīcika	:	mirage
mati	:	true knowledge

mauna	:	silence
māyā	:	a term of vedanta philosophy denoting ignorance obsecuring the vision of reality, the cosmic illusion on account of which the one appeares as the many, the absdute as the relative
mayūra	:	one of the various types of āsana (posture)
mīmāṁsakas	:	a folower of the mīmāṁsa system
miśrita sattva	:	mixture of the principle of virtues
mityajñāna	:	wrong knowledge; ignornace
moha	:	delusion
mokṣa	:	liberation, kaivalya
mokṣadharma	:	delivernace duty
mukti	:	the ideal of life signifying the cessation of all bondage
mūla avidyā	:	primal ignorance
mūlabandha	:	restraining the root
mūlaprakṛti	:	primal nature
muni	:	sage
naikrita	:	dishonest
nirānumāna	:	for interntional evil works
niravayāva	:	without part
nirbīja	:	without seed
nirukta	:	etymological explanation of difficult vedic words
nirvikalpaka	:	the highest state of samadh
niṣāda	:	one of the difference of sound
niṣkriya	:	drive away; expel; remove
nitya	:	eternal; daily

niyama	:	one of the aids to yoga
pāda	:	movement
padmavira	:	one of the various types of āsana (posture)
pañcabhūtas	:	the five gross elements; the earth, the water, the fire, the air, the ether
pañca karnendriyas	:	the five motor organs
pañca mahābhūtas	:	the five gross elements
pañcama	:	fifth one
pāṇi	:	handling
paratāntra	:	dependent
parāvidyā	:	super knowledge
pariṇāma	:	transformation; actual change
pariṇāmaduhkhata	:	duhkha-pain due to change, one of the pains which only the wise experience
pariṇamavāda	:	potency of effect in the cause advocated by sāṁkhya-yoga
parokṣa	:	away from the eye or any other sense
paurāṇika	:	one of fulfilled desires
pauruṣeya prama	:	where the importance is give to the conscious excercises of buddhi by the self
pauruṣi	:	worshipper of puruṣa
pāyu	:	excretion
piśāca	:	one of the semi divine being
pitta	:	heat or bile
pra	:	making or placing before; at first
prābda karna	:	action done in a previous life which has degun to bear fruits

		in the present life
pradhāna	:	the state of equilrium of sattva rajas and tames
prajas	:	consciousness; intelligence
prajñānam brabma	:	consciousness is brahman
prajñāpti	:	synonyms of ahaṁkāra
prakāmya	:	power to enjoy everthing one desires to enjoy as soon as one entertains the disire
prakāśaka	:	illumination intelligibility
prakṛti	:	primordial nature; the material substratum of the creation consisting of sattva, rajas and tamas
prakṛti laya	:	merged with the world-ground; absorpiton
pralaya	:	dissolution, absorption
pramā	:	valid cognition
pramāṇa	:	instrument of vaild knowledge
pramāṇas	:	instruments of valid knowledge
pramiti	:	accurate knowledge
prāṇa	:	breath; life; one of the five vitalans
prāṇāyāma	:	control of vital forces
prāpti	:	extension like being able to touch even the moon by the finger tips, one of the siddhis
prārabdakarma	:	action done in a previous life which has begun to bear fruit in the present life
prati	:	before, to, near
pratibhā	:	flash of illumination
prativiṣadhyavasāyaḥ	:	definition of parceptions
prativiṣaya	:	before object

pratyāhāra	:	the indrawing of the mind and senses
pratyakṣa	:	perception, perceptual knowledge
pratyayasarga	:	the intellectual creation
pṛthvī	:	the earth
pūraka	:	breathing in
puraṇa	:	it is old
purohita	:	serves as director
Puruṣa	:	a term sāṁkhya philosophy denoting the conscious princle, the universe evolves from the union of prakṛti is (nature) and puruṣa, in vedānta the word also denotes the soul and the absolute
Puruṣārtha	:	the apparent goal of puruṣa; (summun bonum)
pūrvavat	:	well known
rāga	:	attachment
rajas	:	the principle of activity of restlessness
rājayoga	:	the path of metal concentration
rākṣasa	:	one of the semi divine being
rasa	:	taste
rasana	:	to taste
recaka	:	breathing out
riṣabha	:	one of the difference of sound
ṛṣi	:	a seer of truth, a revealer of the wisdom of the vedas
rūpa	:	form shape; figure; aspect
śabda	:	verbal testlmony
sabīja	:	with seed

sādya	:	one of the difference of sound
ṣaḍga	:	to make hard or firm
sākṣi	:	the state of a witness
samādhi	:	concentration
samāna	:	one of the five vital airs
sāmānāsamānajatīya	:	capable of discrimination
sāmānya	:	generic form or class property
sāmānyakaraṇa	:	the five vital airs; prāṇa, apāna, samana, udāna, and vyāna
sāmānyatodṛṣṭa	:	based on general observation
samaṣṭi	:	to be united with
samavāya	:	coming or meeting together
saṁghāta parāthatvāt	:	sāṁkhya sūtra
saṁkalpa	:	decision and determination
sāmkhya	:	one of the six systems of hindu philosophy ascribed to kapila
saṁkhyana	:	the enumeration
saṁprajñāta samādhi	:	with knowledge
saṁsāra	:	around of births and deaths, the world
sandeharahita jñāna	:	determinative consciousness
santoṣa	:	contentment
sānumāna ahaṁkāra	:	for unintentional good
sarūpa	:	homogeneous
saṣṭitantra	:	it is merely a condensation of an earlier text
sat	:	true
satkāryavāda	:	the theory that the effect already exist in the cause in a subtle form and come into being when the obstacles are removed
sattva	:	the principle of balance or righteousness

satya	:	truth
śauca	:	purification
savicāra samādhi	:	with analysis (of subtle object)
savikalpaka	:	communion with god in which the distinction between subject and object is retained
savitarka samādhi	:	with analysis (of gross object)
śeṣavat	:	postarion
siddha	:	perfected one
siddhāsana	:	sitting posture in hatha yoga
siddhi	:	yogic power accomplishment
sikṣa	:	the science of proper articulation and pronounciation
śīrasā	:	one of the various types of āsana (posture)
śloka	:	a call or voice (of the Gods); a stanza
śparśa	:	touch, special quality of the skin
śraddha	:	total faith
śrotra	:	to hear
śruti	:	scripture, the vedas
sukha	:	happiness
sūtra	:	a ritual work containing directions for domestic rites and ceremonies
svādhyāya	:	study (self-study)
svatantra	:	not dependent
taijasa	:	an ancient name for that form of ahaṁkāra
taijasa ahaṁkāra	:	presumbly who dominated by the guṇa, rejes, from which both the intellectual capacities and

		the subtle elements
tamas	:	one of the three guṇas of prakṛti characterised by inertia
tamasa	:	darkness, blindness
tanmātras	:	subtle elements
tāntric	:	a lute with one chord
tapas	:	penance
tattvamasi	:	one of the mahāvākyas (thouart that)
tejas	:	darkness
tridoṣa	:	the wind; the bile or heat; the phlegm (vāta, pitta, kapha)
triguṇa	:	the three guṇas (sattva, rajas, tamas)
triguṇādiviparyayāt	:	the reverse of what is composed of the three guṇas
tṛvṛta	:	refers to the three guṇas (satva, rajas, and tamas)
turīya	:	a name of the transcentental brahman, which both transcends and pervades the three states of waking, dream, and deepsleep
tuṣṭis	:	complucency or contentment
tvak	:	to feel
tyāga	:	renunciation
udāsīna	:	the indifferent one, a synonym for puruṣa
ūha	:	one of the vital forces
upādāna	:	stands for cause
upādāna grahaṇa	:	the relation of the cause and effect
upādhi	:	a term of vedānta philosophy denoting a limitation imposed

		upon the self or upon brahman through ignorance
upamāna	:	analogy
upaniṣatic	:	one of the sections of the vedas
upastha	:	procreation
upāyapratyaya samādhi	:	one of the sub-type of attributeless samādhi
vājapeya	:	lead one to attain the kingdom of heaven (sacrifice)
vāk	:	speech
vāyu	:	airelement
vaikrta	:	an ancient name for that form of ahaṁkāra from which the mind, the five sense capacities and the five action capacities
vairāgya	:	non-attachment; absense of passion
vaiśeṣikas	:	the word is derived from 'viśeṣa' which helps differentiation of the school of philosophy derived from the sutras
vaśīkarasamjña	:	control stage
vaśitva	:	it is the skill to keep under control, all objects to the phenomenal world and establish supremancy over all the gross and subtle elements.
vāta	:	the wind
vedāngas	:	parts of the vedas (śikṣa, vyākaraṇa, kalpa, jyotiṣa, chanda, nirukta)
vedānta	:	philosophy; the end of the vedas
vedāntins	:	philosophers; one who accepted

		or (followers) of the vedas
vedic	:	contemplation of nature
vedas	:	the most sacred scriptures of the hindu and the ultimate authority of the hindu religion and philosophy
vicikitasā	:	doubt
vidyā	:	knowledge
vighāta	:	obstacles
vijāna deśa	:	solitude
vikalpa	:	fiction
vikāra	:	mutation, change
viparyayās	:	misconception; doubt
virūpa	:	heterogeneous
viṣāda	:	depression
viṣaya	:	object
viṣayin	:	cognition
viśeṣa	:	specific
viśeṣaviṣayas	:	the sensory organs concerned with specific objects
vīta	:	without conquered
vivekakhyāti	:	intellective revelation

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ARTICLES

viveki	:	discrimination
vṛddhi	:	one of the name of mahat
vṛtti	:	process
vyākaraṇa	:	grammar
vyakīa	:	manifest
vyāna	:	one of the vital forces of air
vyāpāra	:	activity
vyāpl	:	Invar lab i.e. concomitance
vyatirekasaṁjñā	:	discriminative stage
yakṣa	:	one of the semi divine being
yama	:	restraint of the senses; moral restraint
yati	:	one who has attained self control
yatmānasaṁjña	:	endeavour stage
yoga	:	heart union, definities one of the school of Indian system
yogabhāṣya	:	yoga commantary

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